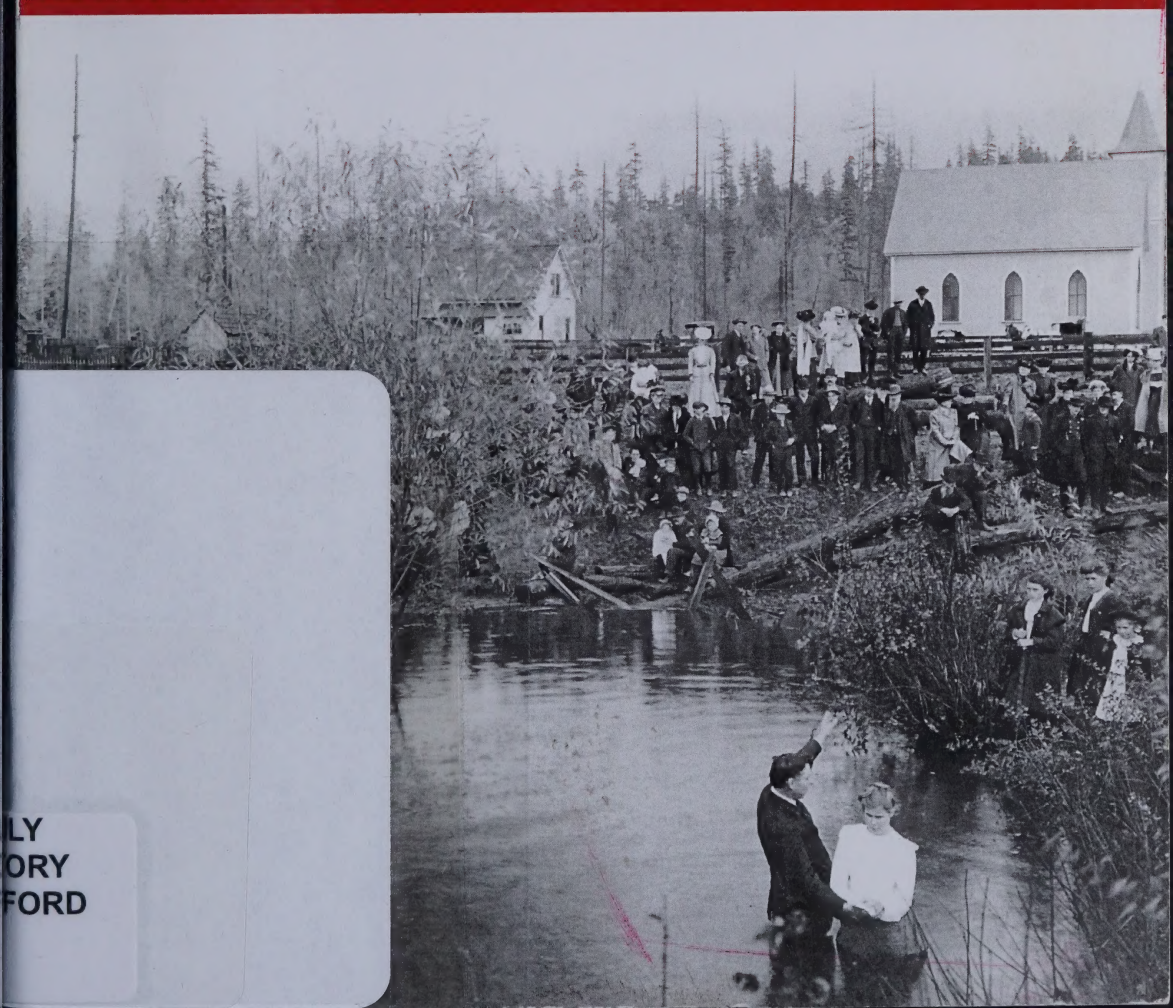
The Life and Ministry Of George Washington Mefford:

A Pioneer Preacher In The Christian Church

Stanley A. Mefford



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FAMILY
HISTROY
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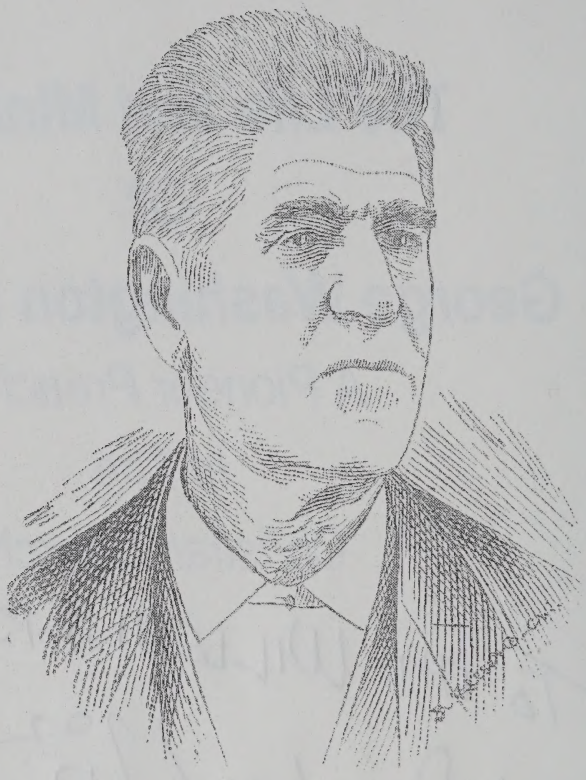
A Pioneer Preacher In The Christian Church

TO THE WILLENNAR CENTER

Written and Compiled
By
Stanley A. Mefford



Honored in Life; Mourned in Death; Crowned in Heaven.

ELDER GEORGE W. MEFFORD,

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To my wife, Joni Lynn Carper Mefford,
I love you with my whole heart and my whole brain.

"Almost all the noblest things that have been achieved in the world, have been achieved by poor men; poor scholars, poor professional men, poor artisans and artists, poor philosophers, poets, and men of genius." – Albert Pike

"A Godly Leader finds strength by realizing his weakness, finds authority by being under authority, finds direction by laying down his own plans, finds vision by seeing the needs of others, finds credibility by being an example, finds loyalty by expressing compassion, finds honor by being faithful, finds greatness by being a servant." - Roy Lessin

"It is possible for the most obscure person in a church, with a heart right toward God, to exercise as much power for the evangelization of the world, as it is for those who stand in the most prominent positions." -- John R. Mott

"The average pastor views his church as a local church with a missions program; while he ought to realize that if he is in fact pastoring a church, it is to be a global church with a mission's purpose." -- Unknown

The author has retained the original spelling and punctuation in quoted material, except in places where the meaning is unclear.

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Author's Note

I am the great-great-great-grandson and a direct descendent of George Washington Mefford, a circuit-riding pioneer preacher during the mid- to late-nineteenth century from Brown County, Ohio. I was born and raised on a farm in Auburn, DeKalb County, Indiana. As a small boy I remember listening to my father telling stories of different family members and our family history. My father had a shaving mirror on his dresser in his bedroom that contained the hand-written journals of George Washington Mefford's life and travels. He took me into his bedroom, pointed at the shaving mirror and told me that, "if there's ever a fire in our house, take that shaving mirror and run out the door." The shaving mirror is now on my dresser.

On the occasion of my 47th birthday, my father gave me the hand-written journals of my great-great-great-grandfather's life and travels. He asked me to take care of these journals. In 2009, I started to read and scan the journals, letters, and documents into my computer. While I was reading the journals I felt compelled to research and collect more materials to share George Washington Mefford's story with my children, Matthew Austin Mefford and Adrian Melissa Mefford.

This simple family research project turned into a quest to dig deeper to see if I could find evidence to support the dates, times, accounts, and places reflected in those journals. The Internet has been an abundant source of information and so have the books I have found by other authors which have further proven George Washington Mefford's writings and his life as a servant in the Christian Church.

The second week of September 2008, my father and I traveled to the Pisgah Ridge Christian Chapel, just a couple miles north of the Ohio River near Levanna, Ohio, to pay respects to my great-great-great-grandfather and the family members buried at the cemetery there. This began a journey to retrace my roots. We traveled to Ripley, Ohio, to review documents in the library there and meet with Bob and Charlotte Haustetter of Richmond, Indiana. Bob is a descendent of the Mefford family and related to the Pangburn family. Charlotte

has really been a help and encouragement to me and a source of documents contained in this book.

I have scanned key pages of the journals that are legible and they are contained in this book as supplements. I have referenced all of the information in this book directly to the sources from where they are derived. The pictures are either copied directly from the Internet or taken by myself or other family members. My sincere hope is that this book will give Mefford family members; their relatives; and their descendents a preliminary guide for the purposes of tracing their roots and further understanding their connection to this great man and his history. I consider this an evergreen document, in that, as family members and interested parties uncover more information, someone will edit this document and release an updated volume in the future.

A special thanks to my mother, Frances Ellen Russell Mefford, and my father, Donald Travis Mefford. Without their encouragement, help, guidance, and support, this book would not have been written. I want to thank The Disciples of Christ Historical Society in Nashville, Tennessee, and especially Sara Harwell and McGarvey Ice. A special thanks to Pat Morrison for her input and advice. Pat helped me prove the abbreviated family tree and early history of George Washington Mefford's family lineage. Pat lovingly puts together the *Mefford Memories* newsletter for Meffords and their relatives to share history and information.

Donald T. Mefford

Dear Stan,

Your great-great-greatgrandfather, George Washington Mefford, was a circuit riding pastor for the Christian Church (Disciples of Christ).

Fortunately for us, he kept diaries and accounts of both travel and money. Although there are many locations on both sides of the Ohio River (in both Ohio and Kentucky), his main dwellings appeared to be in and around Georgetown, Mount Olive, Port Isabel, and Mount Pisgah, in Ohio. I have never visited the Mefford cemetery, but I remember being told by my grandmother that it was either in or near Mount Pisgah.

My grandmother, Mary B. Mefford, gave these treasures to me upon my graduation from Auburn High School. Periodically I have read them and enjoyed reliving my heritage.

In George Washington Mefford's 80th year, he gave the Bible he carried in his saddle bags and preached from to his grandson, Austin Carr Mefford, who was born November 13, 1877, in Brown County, Ohio. I knew my grandfather (Austin), and he would take me to the local diner where he had coffee in the morning and to the shoe shine (billiard) parlor to show off his only grandson. He died in the very late 1930s-early 1940s at St. Mary's Hospital in Cincinnati, Ohio. They lived in Elmwood at the time, and he worked at the Peerless Foundry.

George Washington Mefford wrote this inscription in his Bible:

> "The mines of earth no treasures give
> That could this volume buy.
> In teaching me the ways to live
> It's learned me how to die."

when he presented it to his grandson, Austin.

So now in my 76th year, I have done a final reading of George Washington Mefford's diaries and accounts, and on the occasion of your birthday, pass them on to you.

I am not ready to give up the Bible yet; however, I do also enclose:

- A Mefford Family picture taken circa 1910. "The Mefford Family" legend on the front was inscribed by my grandmother, Mary, and the faded writings on the back were placed there by me at her instruction.

- Information on the dates of some members of the family were also written at Grandmother Mary's kitchen table while she gave me further instructions.

- Finally, there is a picture of Jackson D. Mefford and Amelia V. Johnson Mefford with their grandchildren. I am not sure that those are all of their grandchildren, but at least who happened to be assembled for this picture. It appears to be taken at the same time as the larger picture of "The Mefford Family."

Enjoy, appreciate, and be a good steward of what is enclosed. More important, if the occasion should ever arise when there is no further interest by you or your family members, please deposit the diaries and accounts of George Washington Mefford with the museum and library of The Christian Church (Disciples of Christ) national headquarters.

Love, Dad

Linda, Dixie

January 18, 2005

Some Thoughts On Researching Genealogy Documentation

As one reads through older records, one will often find words and names spelled in a variety of ways, even in the same document. Even in more recent records, there are typos and other inadvertent spelling errors. While misspellings of words may only be slightly bothersome, spelling problems related to names can make deciphering records and tracing families difficult for today's researchers and genealogists.

Spelling inconstancies exist for a variety of reasons. First, name spellings weren't standardized several generations ago; so many people spelled even their own name in a variety of ways. In addition, many people couldn't write, and those who wrote for them when the need arose sometimes had minimal spelling skills and just spelled phonetically, writing down what they heard.

There were also errors in spelling due to pronunciation. All kinds of records were prone to spelling mishaps, including vital records, church records, and of course the immigration and census records mentioned above. Throughout all of these documents, the following letters were often confused due to verbal miscommunication: B and P, D and T, F and P, F and V, G and K, J and Y, S and Z, V and B, V and W, and W and R, depending on the accent of the person who was saying the name and the person who was writing it. In addition, C and S could become CH and SH. Also, double letters, such as RR or LL, could turn into a single R or L, and vice-versa.

Vowels were prone to change as well. I, IE, EY, and Y were often interchanged and the same happened with O and OE, A and AY, and other similar vowel combinations. E could be added to or dropped off of the end at will (and the same goes for S). Vowels could also be dropped out of the middle of a name, leaving several consonants in a row. These are all letter changes to keep in mind when you are looking for a family name in a record set.[1]

[1] Geneaology.com (2010)

More drastic name changes often took place when a family immigrated to the United States. The family may have Americanized its name by dropping syllables or difficult letter combinations, translating their name to English, or changing it completely. In addition, immigration officers often made mistakes or had to guess at more difficult name spellings, doing their best to spell out what they heard. You can find similar problems in census records when the enumerator interviewed newly-arrived immigrants. See our excerpt from Elsdon C. Smith's, *American Surnames*. He details the ways in which immigrants' names changed upon arrival to the United States.

Finally, spelling mistakes exist simply due to human error. Record-keepers and transcribers weren't any more perfect than anyone else.

Simple handwriting can generate mistakes. Older styles can be difficult for us to read today, and there are some styles that were not even taught in schools, but by notaries or others to their helpers. The secretary hand, the court hand, the italic hand -- each had distinct letter forms and abbreviations.

In some older handwriting styles, capital L and capital S often were written so similarly that it was difficult to tell the difference between the two. The same is true for capital I and capital J. In addition, rounded lower case letters such as A, O, and U could also appear identical, especially when the A or O was left slightly open at the top or the U was almost closed at the top. One final handwriting problem is the SS. This letter combination was often written as SF, and even a single S was occasionally written as F.[2]

[2] Geneaology.com (2010)

The Mefford Family Origins

Early history on this line of the Mefford family has not come to light with any degree of certainty. However, the following account is what available documentation can prove or strongly suggest is the most accurate.

Tradition gives us the name of Johann George Conradt Messert, whose birthplace was Germany, as being the first of the family to leave Europe and journey to America. He shows up in a list of foreigners imported in the ship Brothers, captained by William Muir, from Rotterdam. This list was qualified on September 16, 1751. Further, it shows that he took an oath of allegiance to the King of England.[3] This is further proof that he was born in Germany, not England[4] as is recorded in Carl Thompson's History of Brown County, Ohio.

The first record, after immigration of George Conradt Meffert was found in the LANCASTER HISTORY SOCIETY PAPERS, Vol. III, page 96:

> George Conradt Mefferte - church records of Warrick Congregation (now Emmanuel Lutheran Church) in Brickersville (now Elizabeth Twp.), but then Warrick Twp., Lancaster County, Pennsylvania.[5]

Additionally, the birth of his first three children are recorded in the church records of Christ Lutheran Church, York, County, York Twp., Pennsylvania (George Conrad Meffert) and the Lancaster Trinity Lutheran Church, Lancaster, Lancaster County, Pennsylvania (John Jacob Mayfarth and Maria Elizabeth Mayfarth)[6]

Only an abstract remains of the will of George Conrad Mefford. The will is dated 1788 and is found in Washington County, Pennsylvania. His wife is not named so it is assumed that she had passed away by this date. Heirs: George Conrad Mefford, Jr., Jacob Mefford, Elizabeth Mefford, and John Mefford.[7]

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[3] Egle (1890) Page 339

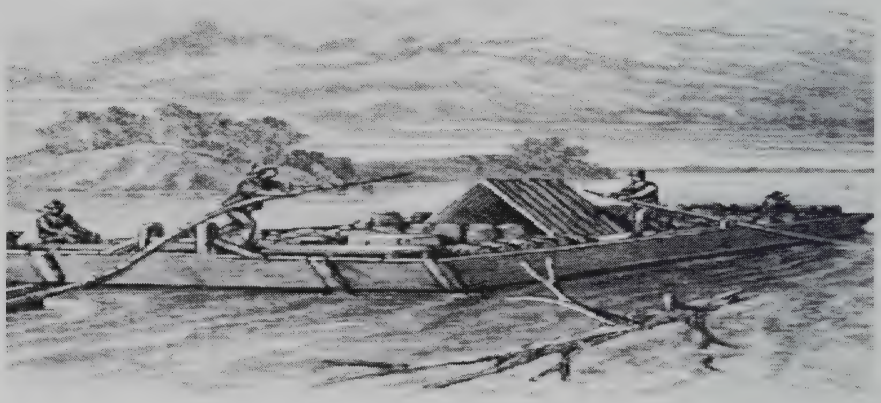
[4] Mefford (1985) Page 66

[5] Ibid.

[6] Ibid.

[7] Ibid.

In 1795, John Mefford, the fourth child of George Conrad and Anna Magdalena, moved with his family, coming down the Ohio River via flatboat from Pennsylvania, stopping on the river at Limestone (now Maysville), Mason County, Kentucky, where he remained a few years with his brother George Conrad Mefford, Jr.[8] On August 26th, 1795, John Mefford was issued a tavern and lodging license (one that is located in one's home). The surety was a Daniel Feagins.[9]



By 1799, they again boarded a flatboat on the river and stopped in an area near where Ripley, Ohio, is today.[10] Once on shore, they spent the night in a giant hollowed out sycamore tree in an area near where Eagle Creek, Brown County, Ohio, is today according to family traditions.[11]

Shortly after his locating in this area, John Mefford purchased 500 acres of land below Ripley and up Pisgah Hill, which he put into tight cultivation. Here he erected a log house on Pisgah Ridge, north of Levanna (the land later owned by Mrs. Rachael Myers) and which is presently known as the old Mefford Homestead. After John Mefford's death, the family remained on this same farm. It is understood that one of the

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[8] Thompson (2004) Pages 828-9

[9] Mefford (1985) Page 75 – Referenced from *The Kentucky Genealogist*, Volume 12, Pages 110-113

[10] Ibid.

[11] Lifter (2005)

original log buildings which Mr. Mefford constructed is possibly still standing on this land.[12] John Mefford was one of the earliest settlers of Levanna, Brown County, Ohio.[13]

During the frontier period of the Northwest Territory, John Mefford served as a Lieutenant of Militia in the district between Elk River (now know as Eagle Creek) and Straight Creek. A letter from *The History of Brown County, Ohio*, seems to confirm this fact:

> 10 January 1799
>
> TO THE HONORABLE ARTHUR ST.CLAIR, GOVERNOR, NORTHWEST TERRITORY
>
> Dear Sir:
>
> We, a number of inhabitants situated between the waters of Eagle and Straight Creeks, and thereabouts, in the aforementioned territory and county of Hamilton, being destitute of Militia Officers, such as Captain, Lieutenant, and Ensign, we therefore, have thought proper to petition your Honor for such and have selected, Thomas McConnell for Captain, John Mefford, for Lieutenant and Amos Ellis, Ensign. If your Honor shall think it proper to commission them in that office. This, dear sir, being the desires for which we, your petitioner, do humbly pray:
>
> Signed by twenty-four men[14]

John Mefford was twice married. His first wife Elizabeth was born in 1775 and died August 11, 1846. Both are buried in The Red Oak Cemetery. *At least* seven children were born to this union: George, Henry, Rachel, Polly, Sallie, Malinda and

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[12] Thompson (2004) Pages 828-9

[13] The History of Brown County, Ohio (1883) Page 415

[14] The History of Brown County, Ohio (1883) Page 254

Ann."[15] Henry Mefford and his wife Elizabeth Nicherson were the parents of George Washington Mefford.

A transcription of John Mefford's Last Will and Testament 1834

BROWN COUNTY OHIO WILLS
VOLUME 1...page 244

In the name of God, Amen. I, JOHN MEFFORD of Brown County and the State of Ohio bein weak in body but of sound mind and memory do make and publish this my last will and testament in manner and form following, that is to say, 1st I give and devise unto my beloved wife, Elizabeth Mefford the one equal undivided half of the farm on which I now reside during and to the full end and term of her natural life. I do will and bequeath to my said wife Elizabeth the one equal third of ally my personal estate after thereout of paying all my just debts, funeral expenses and executing this my last will and testament so far as it has a bearing on settling my personal estate.

And it is my will and desire that my executors shall at my death take possession of and rent the other undivided half of said farm on which I now reside untill the death of my said wife Elizabeth which said rents or profits thereof shall be equally divided among my 2 daughters POLLY CAMPBELL and RACHEL SELL and my 2 granddaughters that is the daughters of my daughter ANN KILLPATRICK, dec'd. That is the granddaughters shall be equal with one of the others and paid to them yearly after there of paying themselves for their trouble.

I will and bequathe to my son GEORGE MEFFORD 400 dollars to be paid out of my personal estate if there should be that sum remaining after paying all debts and expences as first mentioned but if there should not be the sum of 400 dollars I will that what there is shall be paid to him and the balance to be made up out of the land when it is sold and paid to him but if there should be more than 400 dollars after paying my debts and other expences as first mentioned and the said 400 dollars my will and desire is that the remainder be equally divided among my daughters POLLY CAMPBELL, RACHEL SELL, SALLY CHAPMAN, MALINDA HENRY and the two daughters of my daughter ANN KILLPATRICK de'd.

And I give and devise to my daughter Sally Chapman my farm containing 60 acres more or less and ajoining lands of James Henry, George Mefford, Harvey Chapman and the heirs of Thomas Corsick de'd to have and hold the same. And I give and devise to my daughter Malinda Henry the farm that I bought of Stephen Washburn containing 60 acres more or less to her to have and to hold the same. And I will and devise that the farm on which I now reside shall be sold by my executors at the death of my said wife, Elizabeth and the money arising from the sale thereof shall be divided as follows: 1st 100 dollars to my son HENRY MEFFORD and if any is wanting to make..... My son George Mefford his 400 dollars shall be next paid. Then all expences in selling said farm shall be paid. The balance I will and bequeath to be equally divided among my 2 daughters, Polly Campbell and Rachel Sell and my 2 granddaughters that is the daughters of my daughter Ann Killpatrick, de'd. That is the 2 granddaughters shall have an equal share with one of the other and no more. And I do hereby appoint my 2 sons George Mefford and Henry Mefford executors of this my last will and testament hereby revoking all former wills by me made.

IN WITNESS WHEREOF I HAVE HEREUNTO SET MY HAND AND SEAL THE 2nd day of April in the year of our Lord 1834.

JOHN MEFFORD

Signed sealed published and declared by the above John Mefford to be his Last Will and Testament in presence of us who have hereunto subscribed our names as witnesses in the presence of the testator.

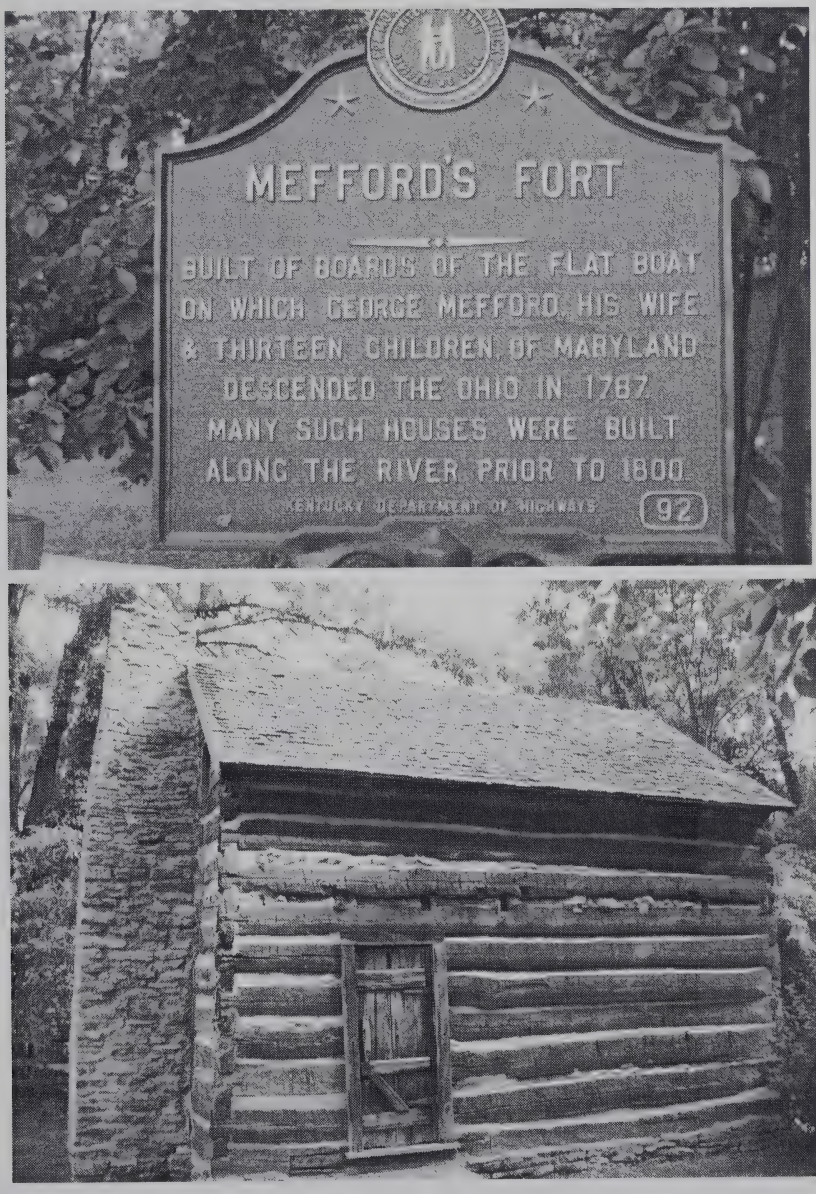
Henry Martin
Stephen Pangburn

76

John was a brother to "Flatboat George" Mefford[16] who with his wife Malinda Masters built Mefford Station at Maysville,

[15] Thompson (2004) Pages 828-9.

KY, near the banks of the Ohio River. The house is built from the boards of the flatboat that the family used to travel down the Ohio River from Pittsburgh. The cabin was later moved to and restored in historic Washington, Kentucky.


MEFFORD'S FORT
BUILT OF BOARDS OF THE FLAT BOAT
ON WHICH GEORGE MEFFORD, HIS WIFE
& THIRTEEN CHILDREN OF MARYLAND
DESCENDED THE OHIO IN 1787.
MANY SUCH HOUSES WERE BUILT
ALONG THE RIVER PRIOR TO 1800.
KENTUCKY DEPARTMENT OF HIGHWAYS
92

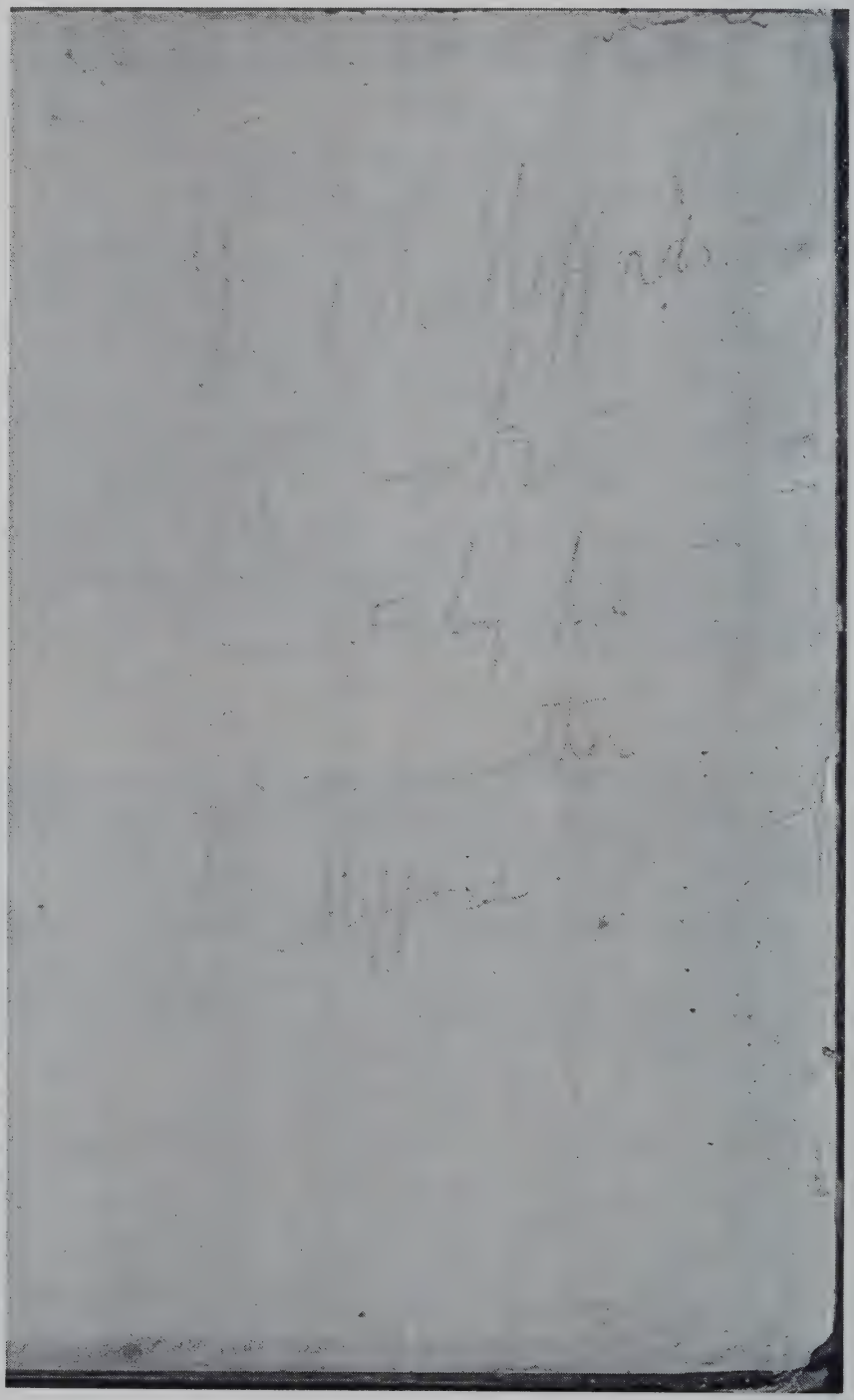
"Flatboat George" Mefford's "Fort"

[16] Morrison (2006) Page 3

The Red Oak Cemetery, Brown County, Ohio

Pages From George Washington Mefford's Bible

The following images are pages from the Bible that George Washington Mefford carried and preached from:



THE

HOLY BIBLE:

CONTAINING THE

OLD AND NEW TESTAMENTS,

TOGETHER WITH THE

APOCRYPHA:

TRANSLATED OUT OF THE ORIGINAL TONGUES,

AND WITH THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED,

BY THE SPECIAL COMMAND OF HIS MAJESTY KING JAMES I OF ENGLAND.

WITH MARGINAL NOTES AND REFERENCES.

TO WHICH ARE ADDED

AN INDEX;

AN ALPHABETICAL TABLE OF ALL THE NAMES IN THE OLD AND NEW TESTAMENTS, WITH THEIR SIGNIFICATIONS.

TABLES OF SCRIPTURE WEIGHTS, MEASURES, AND COINS.

JOHN BROWN'S CONCORDANCE, &c. &c.

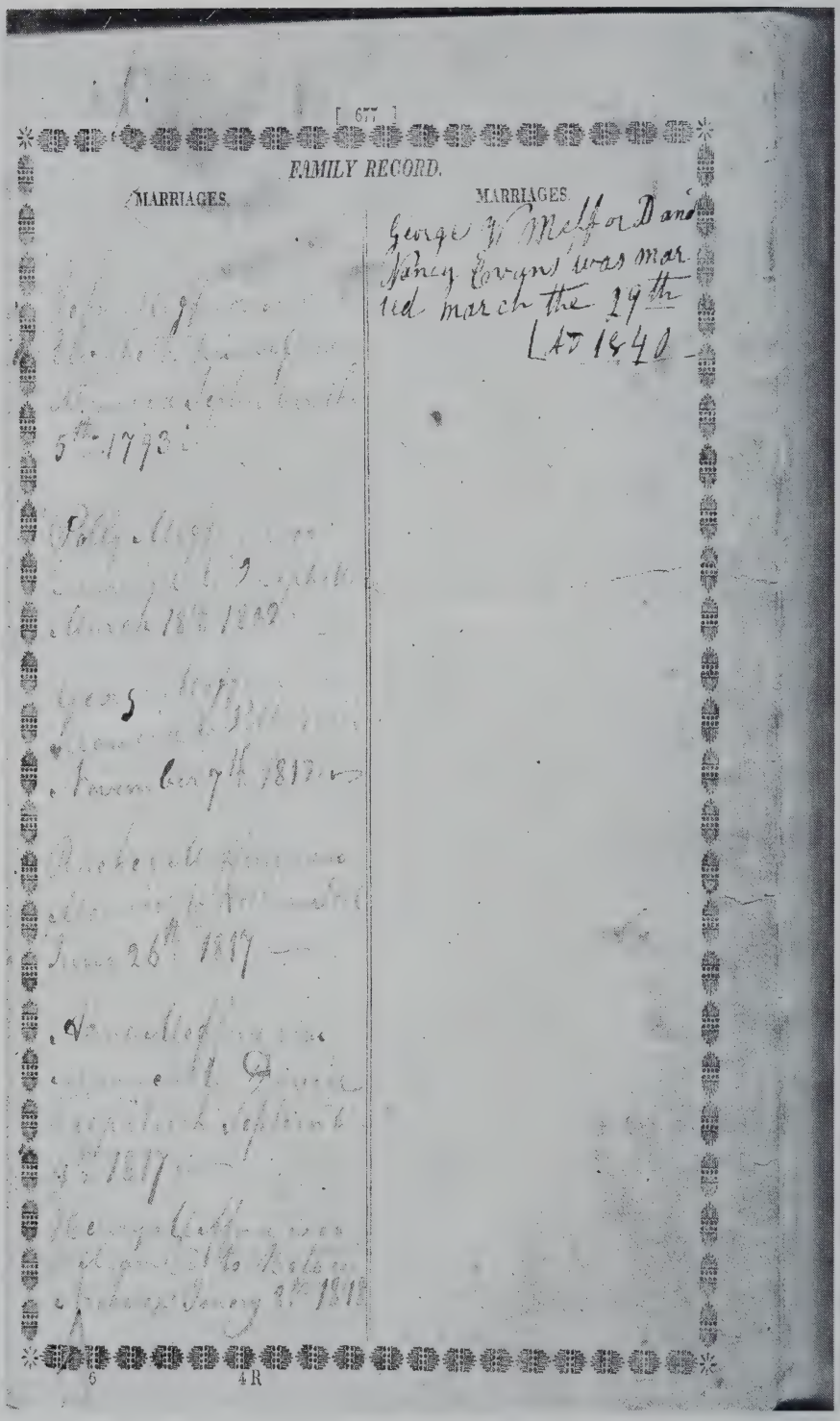
EMBELLISHED WITH TWENTY-FIVE MAPS AND HISTORICAL ENGRAVINGS.

PHILADELPHIA:

PRINTED AND PUBLISHED BY M. CAREY,

No. 121, CHESNUT STREET.

1816.



[677]

FAMILY RECORD.

MARRIAGES.

MARRIAGES.

George W Melford and Nancy Evans was married march the 29th A.D. 1840

5th 1793

March 18th 1809

June 26th 1817

4th 1817

4R

FAMILY RECORD.

BIRTHS.

BIRTHS.

James E Mefford was born August the 27th AD 1837

Jackson D Mefford was born July 25th AD 1836

Nancy Mefford was born June 26th AD 1841

[679]

FAMILY RECORD.

BIRTHS.

George W. Mefford was born September the 26th AD 1818

Nancy Mefford was born September the 29th AD 1821

Minerva Mefford was born March the 1st AD 1841

Margaret Jones Mefford was born April the 13th AD 1843

Indian Mefford was born October the 21st AD 1844

Eliza Mefford was born March the 21st AD 1847

Caroline Mefford was born August the 4th AD 1849

DEATHS.

George W. Mefford died October 12th AD 1898

Nancy Mefford died Dec 6th AD 1915

Margaret Jone Mefford died October the 9th AD 1843

Eliza Shipkal died August the 7th 1892

Caroline Johnson died April 13th AD 1895

DEATHS.

John Mefford died April the 21st A D 1834

Anna Kilpatrick died February the 16th A D 1822

Elizabeth Mefford died August the 1st A D 1846

Rachel Fells died June the 24th A D 1845

Sarah Chapman died April the 22nd A D 1847

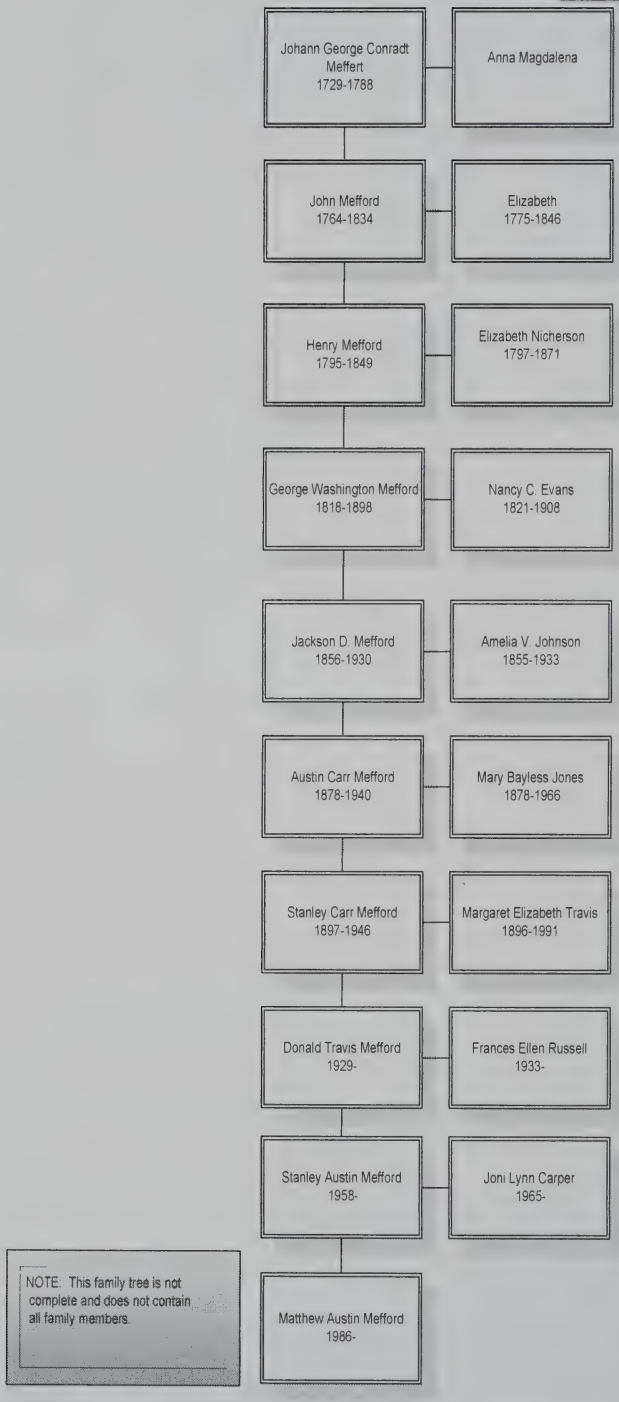
Henry Mefford died Feb 3d A D 1849

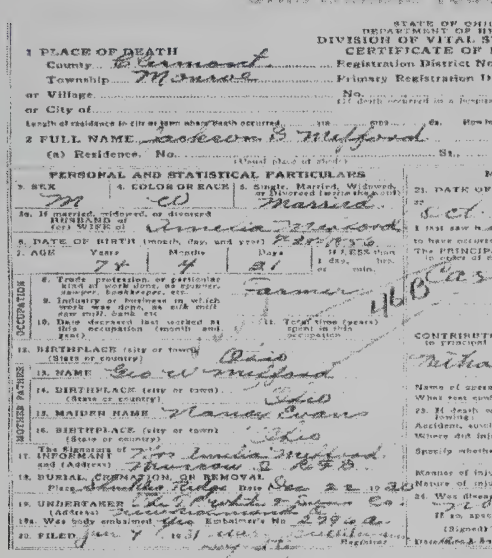
Malinda Henry died March 27th A D 1852

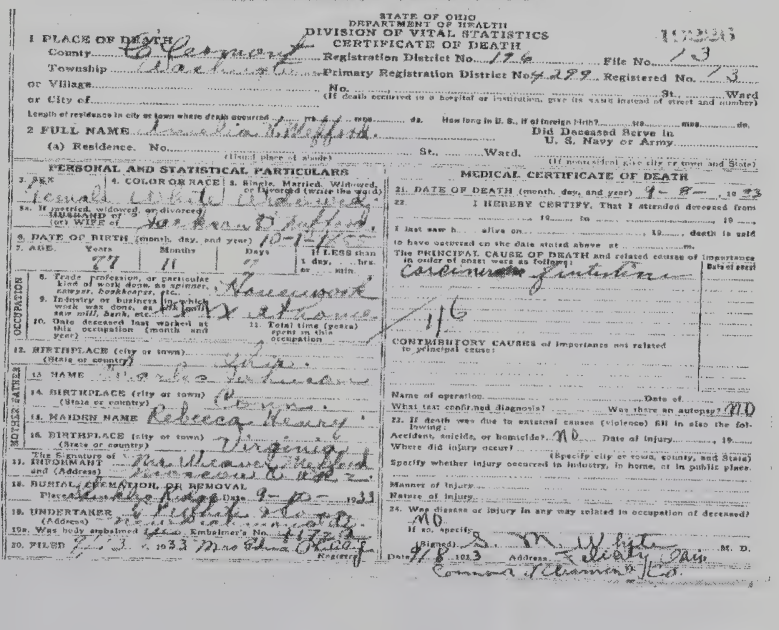
DEATHS.

Mary Campbell died November 12th A D 1860

Mefford Family Tree




Ohio Deaths 1908-1953
STATE OF OHIO
DEPARTMENT OF HEALTH
DIVISION OF VITAL STATISTICS
CERTIFICATE OF DEATH
1 PLACE OF DEATH
County
Township
or Village
or City of
2 FULL NAME
(a) Residence.
PERSONAL AND STATISTICAL PARTICULARS
3. SEX
4. COLOR OR RACE
5. Single, Married, Widowed, or Divorced (write the word)
6. DATE OF BIRTH (month, day, and year)
7. AGE
8. TRADE, PROFESSION, OR PARTICULAR KIND OF WORK DONE, AS SPINNER, SAWYER, BOOKKEEPER, ETC.
9. INDUSTRY OR BUSINESS IN WHICH WORK WAS DONE, AS MILL, SAW MILL, BANK, ETC.
10. DATE DECEASED LAST WORKED AT THIS OCCUPATION (month and year)
11. TOTAL TIME (years) SPENT ON THIS OCCUPATION
12. BIRTHPLACE (city or town) (State or country)
13. NAME
14. BIRTHPLACE (city or town) (State or country)
15. MAIDEN NAME
16. BIRTHPLACE (city or town) (State or country)
17. INFORMANT
18. BURIAL, CREMATION, OR REMOVAL
19. UNDERTAKER
20. FILED
MEDICAL CERTIFICATE OF DEATH
21. DATE OF DEATH (month, day, and year)
22. I HEREBY CERTIFY, That I attended deceased from
I last saw him alive on
The PRINCIPAL CAUSE OF DEATH and related causes of importance in order of onset were as follows:
CONTRIBUTORY CAUSES of importance not related to principal cause:
Name of operation
What test confirmed diagnosis?
Was there an autopsy?
23. If death was due to external causes (violence) fill in also the following:
Accident, suicide, or homicide?
Where did injury occur?
Specify whether injury occurred in industry, in home, or in public place.
Manner of injury
Nature of injury
24. Was disease or injury in any way related to occupation of deceased?
If so, specify
Signed
Address


Ohio Deaths 1908-1953
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County
Township
or Village
or City of
2 FULL NAME
(a) Residence.
PERSONAL AND STATISTICAL PARTICULARS
3. SEX
4. COLOR OR RACE
5. Single, Married, Widowed, or Divorced (write the word)
6. DATE OF BIRTH (month, day, and year)
7. AGE
8. TRADE, PROFESSION, OR PARTICULAR KIND OF WORK DONE, AS SPINNER, SAWYER, BOOKKEEPER, ETC.
9. INDUSTRY OR BUSINESS IN WHICH WORK WAS DONE, AS MILL, SAW MILL, BANK, ETC.
10. DATE DECEASED LAST WORKED AT THIS OCCUPATION (month and year)
11. TOTAL TIME (years) SPENT ON THIS OCCUPATION
12. BIRTHPLACE (city or town) (State or country)
13. NAME
14. BIRTHPLACE (city or town) (State or country)
15. MAIDEN NAME
16. BIRTHPLACE (city or town) (State or country)
17. INFORMANT
18. BURIAL, CREMATION, OR REMOVAL
19. UNDERTAKER
20. FILED
MEDICAL CERTIFICATE OF DEATH
21. DATE OF DEATH (month, day, and year)
22. I HEREBY CERTIFY, That I attended deceased from
I last saw him alive on
The PRINCIPAL CAUSE OF DEATH and related causes of importance in order of onset were as follows:
CONTRIBUTORY CAUSES of importance not related to principal cause:
Name of operation
What test confirmed diagnosis?
Was there an autopsy?
23. If death was due to external causes (violence) fill in also the following:
Accident, suicide, or homicide?
Where did injury occur?
Specify whether injury occurred in industry, in home, or in public place.
Manner of injury
Nature of injury
24. Was disease or injury in any way related to occupation of deceased?
If so, specify
Signed
Address

Jackson Daugherty Mefford & Amelia V. Mefford's Death Certificates

George Washington Mefford (1818-1898) was a circuit-riding preacher for what was known as “The Christian Church”, affiliated with the Christian Connection or Christian Connexion movement during the mid- to late-nineteenth century. He walked, traveled on steamships, and rode horses from pulpit-to-pulpit. He carried a large Bible. His ministry consisted of preaching in small churches in small towns up and down the banks of the Ohio River valley.

In sparsely populated areas of the United States it was often common for clergy in many denominations to serve more than one congregation at a time. This concept of church organization was sometimes referred to as a "preaching circuit." His travels consisted of small churches in small towns up and down the banks of the Ohio River. Although George Washington Mefford was based in Brown County, Ohio, his travels also took him through Illinois, Indiana, Kentucky, and Ohio. Some of the early churches were primitive and meetings were held in homes, barns, tents, and in open fields.

GOING TO CONFERENCE.

HISTORICAL AND THEOLOGICAL CHRONOLOGY

To understand the historical and theological environment surrounding the peoples of the Ohio River valley at the time, one must understand the context of what was happening during the period preceding and during George Washington Mefford's life and ministry:

1787 - The territory northwest of the Ohio River, more commonly referred to as The Northwest Territory, was an organized incorporated territory of the United States.

1790 – The beginning of the second ecumenical religious "Great Awakening" in America

1803 – The state of Ohio became the first state to be admitted to the Union from the Northwest Territory.

1818 – George Washington Mefford born in Brown County, Ohio

1829 – Pisgah Ridge Christian Chapel first founded near Levanna, Ohio

1832 – Merger of the Stone and Campbell movements and the beginnings of the Christian Church (Disciples of Christ)

1836 – A great financial panic due to land speculation, reckless spending, and an inadequate banking system in the United States

1840 – The end of the second ecumenical religious "Great Awakening" in America

1851 – George Washington Mefford was ordained as Christian Church Minister

1857-1858 – James A. Garfield, a Christian Church pastor in Ohio and President of Hiram College

1861 – Abraham Lincoln elected as the 16th President of the United States

1861 – 1865 – The Civil War in America

1865 – Abraham Lincoln assassinated on April 15th

1865 – Andrew Johnson, sworn in as 17th President of the United States

1870 – John D. Rockefeller founds the Standard Oil Company

1876 – Alexander Graham Bell invents the telephone

1881 – James A. Garfield, elected 20th President of the United States and mortally wounded on July 2nd, passed away in September 19th (199 days)

1881 – Chester A. Arthur, sworn in as 21st President of the United States on September 19th

1885 – Grover Cleveland, elected 22nd President of the United States

1893 –Uncle Tom's Cabin by Harriet Beecher Stowe is published

1898 – George Washington Mefford passes away at 80 years of age

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The Christian Church: The Christian Connection, The Stone-Campbell Movement, And The Disciples of Christ

It is important to understand the origins of what is referred to as "The Christian Church" in context with the life and ministry of George Washington Mefford. George Washington Mefford for all intents and purposes affiliated himself with the Christian Connection movement, The Christian Church, during his life and ministry from what I have been able to determine. In order to understand the term, "Christian Church", I offer the following information about the Christian Connection, The Stone-Campbell Movement, and the Disciples of Christ.

THE CHRISTIAN CONNECTION/CONNEXION

The period following the War of the Revolution was characterized by a general spiritual declension. This again was succeeded by a revival period during which, especially in what were then the western and southern sections, denominational lines were frequently ignored, and members of different churches united both in evangelistic and sacramental services. In some cases there were efforts to enforce ecclesiastical discipline, which resulted in revolt; while in others entirely independent movements were started, not so much antagonistic to, as independent of, ecclesiastical organization.

The pioneer in this movement was the Rev. James O'Kelley, a Methodist minister in Virginia. He opposed very earnestly the development of the superintendency into episcopacy, especially so far as it gave the bishops absolute power in the matter of appointments to charges. He presented his cause in the general conference and elsewhere, but failed to bring about the change he desired, and, in 1792, with a number, of others, withdrew from the Methodist Episcopal Church. A little later they organized under the name of "Republican Methodists," but in 1794 resolved to be known as "Christians" only, taking the Bible as their guide and discipline, and accepting no test of church fellowship other than Christian character.[17]

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[17] Coffin (1929)

A little later a similar movement arose among the Baptists of New England, Dr. Abner Jones, of Vermont, became convinced that "sectarian names and human creeds should be abandoned, and that true piety alone, and not the externals of it, should be made the test of Christian fellowship and communion." On this basis he organized a church at Lyndon, Vt., in 1800. He was soon joined by Elias Smith, a Baptist minister of Portsmouth, N. H., and by many others.

In 1800, the "Great Revival," as it came to be known, was started in the Cumberland Valley of Tennessee and Kentucky. It was confined to no denomination and in the preaching no attention was given to the doctrines which had divided the churches. In the Presbyterian Church, especially, this seeming neglect of fundamental doctrines was viewed with concern, and resulted in charges being preferred against two ministers, Richard McNemar and John Thompson, for preaching doctrines contrary to the confession of faith. As a consequence, these men, with a number of others, among whom were John. Dunlavy, Robert Marshall, and Barton W. Stone, withdrew from the Synod of Kentucky and, in 1803, organized the Springfield Presbytery. Shortly afterwards this body was dissolved, and its members adopted practically the same position as that held by James O'Kelley in the South and by Abner Jones in New England.[18]

In 1808, Elias Smith founded the Herald of Gospel Liberty, in which he declared that just as the United States achieved freedom from England, so Christians should seek liberty from European denominations by embracing the New Testament alone.[19] He had no clear expectation of an audience beyond the small group of like-minded New England pastors and church members. Every two weeks they received several columns of Smith's reflections, his continual advocacy for religious freedom, an occasional blistering critique of the "creed and catechism makers," and an opportunity to read about the revivals that were so popular at the time.

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[18] Coffin (1929)

[19] Hicks (2004)

Smith had heard of several groups in Virginia and Kentucky who also professed a simple faith, uncluttered by doctrine, and who called themselves and their churches "Christian." But until his Herald began circulating beyond New England, these scattered people were isolated from one another. Drawn together through the magazine, eventually they became known as the Christian Connection or the Christian Church.[20] The Christians rapidly moved west, and in Ohio, Illinois, Indiana, Kentucky, Michigan, and Missouri, associated with persons from the O'Kelly and Stone movements.

By 1810, these groups all declared themselves one, with 20,000 adherents. But it was not until after the Civil War that conferences were held that included an appropriate numbers of believers from all three groups. The preferred name was "The Christian Church."[21]

According to Matthew Gardner, with "previous notice having given, the elders and messengers from churches met with the Christian Church at the forks of Brush Creek in Adams County (Ohio) about the middle of October, A. D. 1820, and there organized the Southern Ohio Christian Conference. I remember the following as elders present at the organization: Elders David Kirkpatrick, Robert McCoy, Cyrus Richards, Benjamin Van Pelt, and Matthew Gardner. There may have been others whom I do not now call to mind."[22]

In the year 1829, Alexander Campbell and his followers separated from the Baptists of Pennsylvania and Ohio. Their teaching spread rapidly to Kentucky and in 1832, Barton W. Stone, one of the most prominent of the original leaders of the Christians in that section, united with them, on the condition that the Bible alone should be the basis of the union. A large number of the Christians in Kentucky and Ohio followed Mr. Stone in this action, but even in these States the greater part remained with the original body, while the eastern and southern churches were not affected. Out of this movement, however, some confusion of names has arisen, since many of the churches of the Disciples

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[20] Bailey (2008)

[21] Hicks (2004)

[22] Gardner (1874) Page 44-5

are still known as "Christian" churches. A major critic of the amalgamation was Matthew A. Gardner of Ohio."[23]

In 1834, by direction of the convention, the Christian General Book Association was formed and thereafter met once in four years in connection with the convention, the same persons being delegates to both bodies. This form of organization continued until after 1860, when the two bodies became entirely separated. In 1886, the general Convention, then Called the "American Christian Convention," and the publication board, then called the "Christian Publishing Association," were again made identical in membership.

In 1854, on account of the adoption of resolutions condemning slavery, the southern delegates to the general convention withdrew and formed a separate organization, which continued until 1890, when the delegates from the South resumed their seats in the convention.

In the report for 1890 the denomination was listed as "Christians (Christian Connection)," and the same name was used in 1906. This did not prove entirely satisfactory, and after some conference the name "Christian Church (American Christian Convention)" the title already officially chosen by the church, was adopted for the 1916 report, as identifying the denomination with its general business organization. In 1922, this title was changed to "Christian Church (General Convention of the Christian Church)."[24]

It is very evident that Rev. B. W. Stone did not regard his union with the Disciples of Christ as leaving the Christian Church, nor was it ever so considered by the church as such. It was Stone's individual right to believe, and to teach as he believed, a privilege recognized by the Christian Church as belonging to each and every member of God's family. [25]

Elder Matthew Gardner, who was received to fellowship by Rev. B. W. Stone, and who knew him as well as any other man knew him, says,

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[23] Foster, et al. (2005) Page 190

[24] Coffin (1929)

[25] Hicks (2004)

> After a time Elder Barton W. Stone, with others who were dear to my heart, received Mr. Campbell's views, with this exception--Elder Stone would not make baptism a test of Christian fellowship.[26]

Elder Gardner's statement is confirmed by Stone himself. In replying to an article written by his old friend and co-laborer, Elder David Purviance, who was a product of the Cane Ridge Revival, and a signer of the Last Will and Testament of the Springfield Presbytery, he says:

> It is no article of my faith, that God cannot, and will not, forgive and save the penitent believer without immersion-- but if a man knows to do right, and does it not, to him it is sin.
> Our duty is to teach the good and the right way, and not teach two or more ways to obtain the same end.[27]

Much convincing testimony can be given in support of the statement that Stone did not intend to leave the Christian Church and that in his mind he had not left it, but we shall be content with the following copied in full from *The Christian Messenger,* of 1832:

Hamilton Co., Ohio,
Dec. 24, 1832.[28]

Elder Matthew Gardner, who, as stated elsewhere, had been received into church fellowship by Elder Stone, and had traveled and preached with him for twenty years, describes, with other items connected with Elder Stone, the last visit he made to southern Ohio. In an article by Elder Gardner, published in the *Christian Herald,* July 8, 1847, he reviews the life of his old time friend, as written by Elder John Rogers. He quotes quite freely from the biography, and says:

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[26] Gardner (1874) Page 73

[27] Hicks (2004)

[28] Hicks (2004)

Do not the above extracts show that Father Stone never did receive the views which are peculiar to Mr. A. Campbell, and (as he calls them) Disciples?

> To the day of Father Stone's death, he contended that the name Christian was of divine authority, and the followers of Christ were so called first at Antioch.[29]

He says in the same article:

> In May, 1834, (if memory serves) was the last visit that Father Stone made to southern Ohio. I attended a large meeting with him in Georgetown, Ohio. At that time there was a large and flourishing church of the Christians in that town.
>
> Reformation, so called, had become the exciting subject with many in the church.
>
> The old Father entreated them not to go into the practice of the weekly communion against the feelings and wishes of the balance of the church.
>
> The dear old Father's advice was disregarded. A weekly communion was set up--the church was divided and destroyed.[30]

This means that members of the Christian churches had the right and exercised the right to remove themselves from congregations which began to practice weekly communion. Note that this was in 1834 after the so-called union with the Disciples.

> From the meeting in Georgetown I accompanied the venerable Stone to his appointment in the evening at Pisgah Chapel. He stayed overnight in Ripley, with Doc. Alex. Campbell. In the morning I met him there. We went into the garden and had a long conversation, which I shall never forget.
>
> He entirely disapproved of the course pursued by the Reformers, so called. After we had talked I went with him to the boat where he crossed the river. There I took his

[29] Hicks (2004)

[30] Hicks (2004)

hand for the last time, and bid him farewell, to meet him no more in this world.[31]

It was in the latter part of the summer of 1810, I first saw Elder Stone, in the days of his strength, at which time he opened the door of the church, and I made a public profession of religion. Since which time, until he moved to Illinois, there was not a year, to my recollection, that I was not in his company, or traveled with him. Union, and the love of God, were his themes.[32]

Elder Gardner had believed and declared that Elder Stone had left the "platform of the Christian Church," but after this conversation, his very definite opinion was that while his old-time friend had erred, “he never had at any time any intention of withdrawing from the Christian Church, of which he had been a member since its beginning at Cane Ridge, Kentucky.”[33]

[31] Hicks (2004)

[32] Hicks (2004)

[33] Hicks (2004)

THE STONE–CAMPBELL MOVEMENT

The following is a brief synopsis of the Stone-Campbell movement and the early origins of the Christian Church and the merger with the Disciples of Christ:

The Christian Church (Disciples of Christ) and the Churches of Christ both trace their origins to the Appalachian frontier revivals of 1795 through 1810. Early leaders of the Disciples stressed the need for the reunion of divided Christendom, the restoration of the primitive Church described in the New Testament, and the importance of human freedom in the search for truth, unencumbered by denominational creeds or traditions. The Stone-Campbell movement began as two separate threads, each without knowledge of the other, during the Second Great Awakening in the early 19th century. The first, led by Barton W. Stone began at Cane Ridge, Bourbon County, Kentucky. The group called themselves simply *Christians*. The second, began in western Pennsylvania and Virginia (now West Virginia), led by Thomas Campbell and his son, Alexander Campbell. Because the founders wanted to abandon all denominational labels, they used the biblical names for the followers of Jesus that they found in the Bible. [34]

One early theorist was Barton Stone, a Presbyterian minister, who was the host of Kentucky's Cane Ridge revival of 1801. Stone separated from his Church in 1804 and created an association of churches in Kentucky and Tennessee. He was soon joined by Alexander Campbell, the son of Thomas Campbell, the Presbyterian minister who had authored the "Dedication and Address" of the Christian Association of Washington in 1809. A key text for the Disciples of Christ, the "Dedication and Address" announced, "Where the scriptures speak, we speak; where the scriptures are silent, we are silent."

[34]McAlister and Tucker, (1975) Page 27

Barton W. Stone

The defining event of the Stone wing of the movement was the publication of the *Last Will and Testament of the Springfield Presbytery,* at Cane Ridge, Kentucky, in 1804. The Last Will is a brief document in which Stone and five others announced their withdrawal from Presbyterianism and their intention to be solely part of the body of Christ.[35] The writers appealed for the unity of all who follow Jesus, suggested the value of congregational self-governance, and lifted the Bible as the source for understanding the will of God. They denounced the divisive use of the Augsburg Confession. [36]

Soon, they adopted the name "Christian" to identify their group. Thus, the remnants of the Springfield Presbytery became the Christian Church. [37] It is estimated that the Christian Church numbered about 12,000 by 1830. [38]

Independently of Stone, the Campbell wing of the movement was launched when Thomas Campbell published the *Declaration and Address of the Christian Association of Washington,* in 1809. The Presbyterian Synod had suspended his ministerial credentials. In *The Declaration and Address* he set forth some of his convictions about the church of Jesus Christ, as he organized the Christian Association of Washington, not as a church but as an association of persons

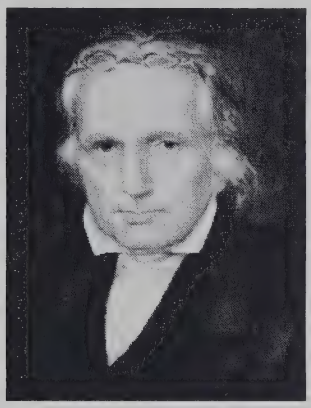
[35] Marshall, et al. (1804)

[36] McAlister and Tucker, (1975) Page 79

[37] McAlister and Tucker, (1975) Page 80

[38] McAlister and Tucker, (1975) Page 82

seeking to grow in faith.[39] On May 4, 1811, however, the Christian Association constituted itself as a congregationally governed church. With the building it then constructed at Brush Run, it became known as Brush Run Church.[40]



Thomas Campbell

When their study of the New Testament led the reformers to begin to practice Baptism by Immersion, the nearby Redstone Baptist Association invited Brush Run Church to join with them for the purpose of fellowship. The reformers agreed provided that they would be "allowed to preach and to teach whatever they learned from the Scriptures."[41]

Thus began a sojourn for the reformers among the Baptists within the Redstone Baptist Association (1815-1824). While the reformers and the Baptists shared the same beliefs in Baptism by Immersion and Congregational polity, it was soon clear that the reformers were not traditional Baptists. Within the Redstone Association, the differences became intolerable to some of the Baptist leaders, when Alexander Campbell began publishing a journal, *The Christian Baptist,* promoting reform.

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[39] McAlister and Tucker, (1975) Pages 108-111

[40] McAlister & Tucker (1975) Page 117

[41] Davis, M. M. (1915) Page 86

Campbell anticipated the conflict and moved his membership to a congregation of the Mahoning Baptist Association in 1824.[42]

Alexander Campbell

In 1827, the Mahoning Association appointed reformer Walter Scott as an Evangelist. Through Scott's efforts, the Mahoning Association grew rapidly. In 1828, Thomas Campbell visited several of the congregations formed by Scott and heard him preach. The elder Campbell realized that Scott was bringing an important new dimension to the movement with his approach to evangelism.[43]

Walter Scott

[42] McAlister & Tucker (1975) Page 131

[43] McAlister & Tucker (1975) Pages 132 - 133

Several Baptist associations began disassociating congregations that refused to subscribe to the Philadelphia Confession. The Campbellite churches broke with the Baptists in 1827. In January 1831, Alexander Campbell began publication of the *Millennial Harbinger.*[44] The Mahoning Association itself came under attack and merged with the Stoneite churches in 1832. The Mahoning Baptist Association disbanded. Alexander ceased publication of the Christian Baptist.

Both movements sought to end the divisiveness that had arisen with denominational differences. They wanted to found the unity of the church in the simple acknowledgment that Jesus is the Christ, the messiah, and an acceptance of Him as Lord. Both were opposed to the use of creeds as a test of faith. They believed that the simple confession that Jesus Christ is Lord was sufficient to unite all Christians. Both groups shared a desire to convert all people to evangelical Christianity.

Both groups looked to the New Testament to discover practices that united the early church. The term, the Restoration Movement, has been used to describe their interest in restoring the New Testament church. In their reading of the Scriptures, both groups found that the early church gathered on the first day of the week (Sunday) "for the breaking of bread." They began to celebrate the Lord's Supper every week, rather than on a less regular basis as was common on the frontier because of lack of ministers. They left behind the practice of Morning Prayer and some other traditions of Anglicanism and the Presbyterian Church.

In their study of the Bible, both groups determined that baptism as portrayed in the New Testament was for adult converts and accomplished by immersion in water. They adopted the practice in their churches and abandoned infant baptism.

The two groups united at High Street Meeting House, Lexington, Kentucky, with a handshake between Barton W. Stone and "Raccoon" John Smith, Saturday, December 31,

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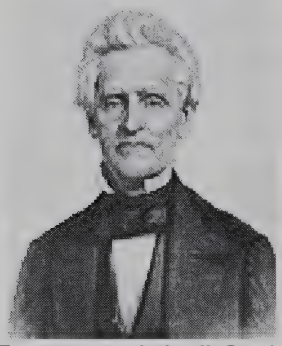
[44] McAlister & Tucker (1975) Pages 144-145

1831.[45] Smith had been chosen, by those present, to speak on behalf of the followers of the Campbell's.[46] While contemporaneous accounts are clear that the handshake took place on Saturday, some historians have changed the date of the merger to Sunday, January 1, 1832.[47] The 1832 date has become generally accepted. The actual difference is about 20 hours.



"Raccoon John" Smith

Two representatives of those assembled were appointed to carry the news of the union to all the churches: John Rogers for the Christians and "Raccoon" John Smith for the reformers. Despite some challenges, the merger succeeded.[48]

With the merger, there was the challenge of what to call the new movement. Clearly, finding a Biblical, non-sectarian name was important. Stone wanted to continue to use the name "Christians." Alexander Campbell insisted upon "Disciples of Christ". Walter Scott and Thomas Campbell sided with Stone, but the younger Campbell had strong reasons and would not yield. As a result, both names were used. The confusion over names has been present ever since.[49] Prior to the 1906

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[45] Davis, M. M. (1915) Pages 116-120

[46] Davis, M. M. (1915) Pages 116

[47] Garrison & DeGroot (1948) Page 212

[48] McAlister & Tucker (1975) Pages 153 - 154

[49] McAlister & Tucker (1975) Pages 27-28

separation, congregations would typically be named "Disciples of Christ," "Christian Church," and "Church of Christ."

In 1849, the first National Convention was held at Cincinnati, Ohio.[50] Alexander Campbell had concerns that holding conventions would lead the movement into divisive denominationalism. He did not attend the gathering. [51] Among its actions, the convention elected Alexander Campbell its President and created the American Christian Missionary Society (ACMS).[52]

The formation of a missionary society set the stage for further "co-operative" efforts. By the end of the century, the Foreign Christian Missionary Society and the Christian Women's Board of Missions were also engaged in missionary activities. Forming the ACMS did not reflect a consensus of the entire movement. Sponsorship of missionary activities became a divisive issue. In the succeeding decades, for some congregations and their leaders, co-operative work through missionary societies and the adoption of instrumental music in church worship was straying too far from their conception of the early church. After the American Civil War, the schism grew.

From the beginning of the movement, the free exchange of ideas among the people was fostered by the journals published by its leaders. Alexander Campbell published *The Christian Baptist* and *The Millennial Harbinger*. Barton W. Stone published *The Christian Messenger*.[53] In a respectful way, both men routinely published the contributions of others whose positions were radically different from their own.

Following Campbell's death in 1866, journals continued to keep the discussion and conversation alive. Between 1870 and 1900, two journals emerged as the most prominent. *The Christian Standard* was edited and published by Isaac Errett of Cincinnati. *The Christian Evangelist* was edited and published by J. H. Garrison from St. Louis. The two men enjoyed a friendly

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[50] Garrison and DeGroot (1948) Page 245

[51] Garrison and DeGroot (1948) page 245

[52] Garrison and DeGroot (1948) Page 247

[53] Garrison and DeGroot, (1948) Page 208

rivalry, and kept the dialog going within the movement.[54] A third journal became part of the conversation with the publication in 1884 of *The Christian Oracle*, later to become *The Christian Century*, with an interdenominational appeal.[55]

Religious historians generally hold the view that the abolition movement, part of the wider *second* "Great Awakening", eventually contributed to the crisis over slavery, which led to the American Civil War.[56] "In 1861, most Disciples, who resided in the Border States and feared the consequences of war, believed that the Bible permitted slavery and refused to participate in the Civil War. Alexander Campbell was critical of slavery, but strongly opposed abolitionism, favoring gradual emancipation and resettlement. In 1863, however, the American Christian Missionary Society passed a resolution condemning Southern secession, an action denounced by southern leaders like Tolbert Fanning.

After the division, Disciples churches used "Christian Church" as the dominant designation for congregations. While music and the approach to missionary work were the most visible issues, there were also some deeper ones. The process that led to the separation had begun prior to the American Civil War.[57] Musical instruments began to be used in 1860, when some congregations introduced organs, traditionally associated with wealthier, denominational churches. More basic were the underlying approaches to Biblical interpretation. The Churches of Christ permitted only those practices found in accounts of New Testament worship. They could find no New Testament documentation of the use of instrumental music in worship. The Disciples considered any practices that were not expressly forbidden in the New Testament.[58]

Campbell's death in 1866 removed one potential source of unity. In the next thirty years, other divisions surfaced over

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[54] Garrison and DeGroot, (1948) Page 364

[55] Garrison and DeGroot, (1948) Page 364

[56] Lambert (1999)

[57] Cartwright, Colbert S. (1987) Pages 17 - 18

[58] McAlister & Tucker (1975) Pages 242-7

full-time paid preachers, the practice of open communion, and the use of instrumental music in church services (all of which were favored by many congregations in the north), which steadily pushed members of the future Churches of Christ away from the Disciples of Christ. However, the division had been growing for years, with published reports as early as 1883.[59] Although formal separation was not acknowledged until 1906, actual separation preceded this event by at least ten years. Regardless of the divisions, between 1870 and 1900, the movement grew from 330,000 to 1,125,000.[60]

An example of these divisions is evident in the dissemination of Christians in Kentucky by defection of thousands of the Disciples in the years following the famous "union" in which Barton W Stone figured so prominently. After the Christians had recovered somewhat, the Big Sandy Conference occupied the southern part of the state and included some churches in contiguous parts of Virginia. The Kentucky Christian Conference covered more westerly portions of the state. The distance between sections was great, and travel from one conference to another was difficult. Churches reported to one conference or another according to their convenience. After the Kentucky Christian Conference obtained a charter in 1878, it was thought desirable that the others should share in the benefits of incorporation, and a proposal was made that one conference should be formed from the smaller conferences and subdivided into districts. At King's Chapel, late in October, 1890, the State Kentucky Christian Conference was organized. The aged G. W. Mefford, of Ohio, was presiding. Rev. J. P. Seltzer was made president, and Rev. Robert Gee, secretary. Then the territory was parted into District 1 and District 2, each holding its annual gathering as the local conferences had want to do.[61]

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[59] McAlister & Tucker (1975). Page 252

[60] Bonner (2003)

[61] Morrill (1912) Page 264

Today, the Christian Church (Disciples of Christ) are a people of the Lord's Table. Each week, members of the Christian Church gather around the Table in local congregations to celebrate the Lord's Supper, to sing hymns, to read the word of God from the Bible, to hear the word of God proclaimed and to extend Christ's invitation to become his Disciples. Each congregation determines the nature of its worship, study, Christian service, and witness to the world. At the Lord's Table, individuals are invited to acknowledge their faults and sins, to remember the death and resurrection of Jesus Christ, to remember their baptism, and to give thanks for God's redeeming love.[62] The Christian Church (Disciples of Christ) believes that it is in the local congregations where people come, find, and know God as they gather in Christ's name.[63] Because Disciples believe that the invitation to the table comes from Jesus Christ, communion is open to all who confess that Jesus Christ is Lord, regardless of their denominational affiliation.[64] For most Disciples, communion is understood as the symbolic presence of Jesus within the gathered community. Disciples practice believer's baptism in the form of immersion, believing it to be the form used in the New Testament. The experiences of yielding to Christ in being buried with him in the waters of baptism and rising to a new life have profound meaning for the church.[65]

"In essentials, Unity; in non-essentials, Liberty; and in all things, Charity."

19th Century slogan of the Stone-Campbell Movement

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[62] Cartwright (1987) pages 22-23

[63] Cartwright (1987) page 30

[64] Cartwright (1991) page 29

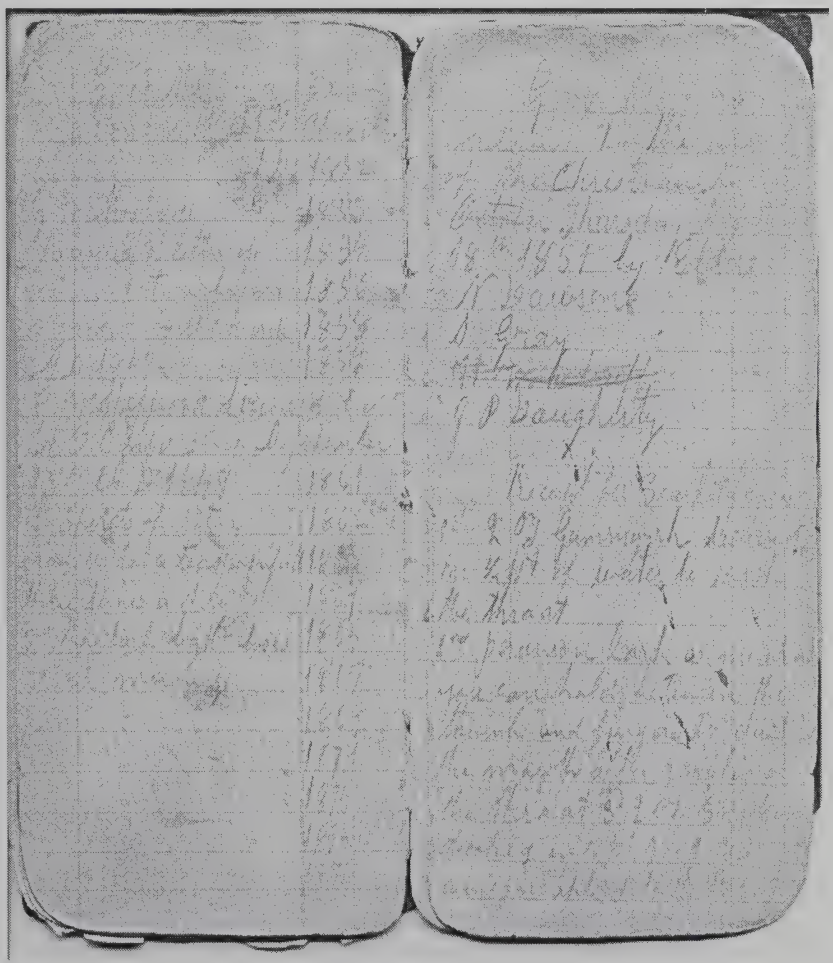
[65] Cartwright (1987) pages 61 - 68

My assertion is that George Washington Mefford was a fellow laborer with Matthew A. Gardner in the Christian Connection/Connexion movement, referred to as "The Christian Church". The Southern Ohio Christian Conference and the Kentucky Christian Conference grew out of the original Christian Connection/Connexion movement. Further, there seems to be evidence that they considered themselves an offshoot group of the Stone Christians that eventually affiliated themselves with what is now known today as the Christian Church (Disciples of Christ).

While religious groups, sects, their offshoots, and crossovers maybe hard to follow, Christian history of the mergers of groups is often not as clearly defined as we'd like it to be. There is no question that all of these aforementioned men were very committed to their doctrines and well intended in both their quest for their search of the truth and to preach the truth of the New Testament Gospel of Jesus Christ.

George Washington Mefford:
The Calling

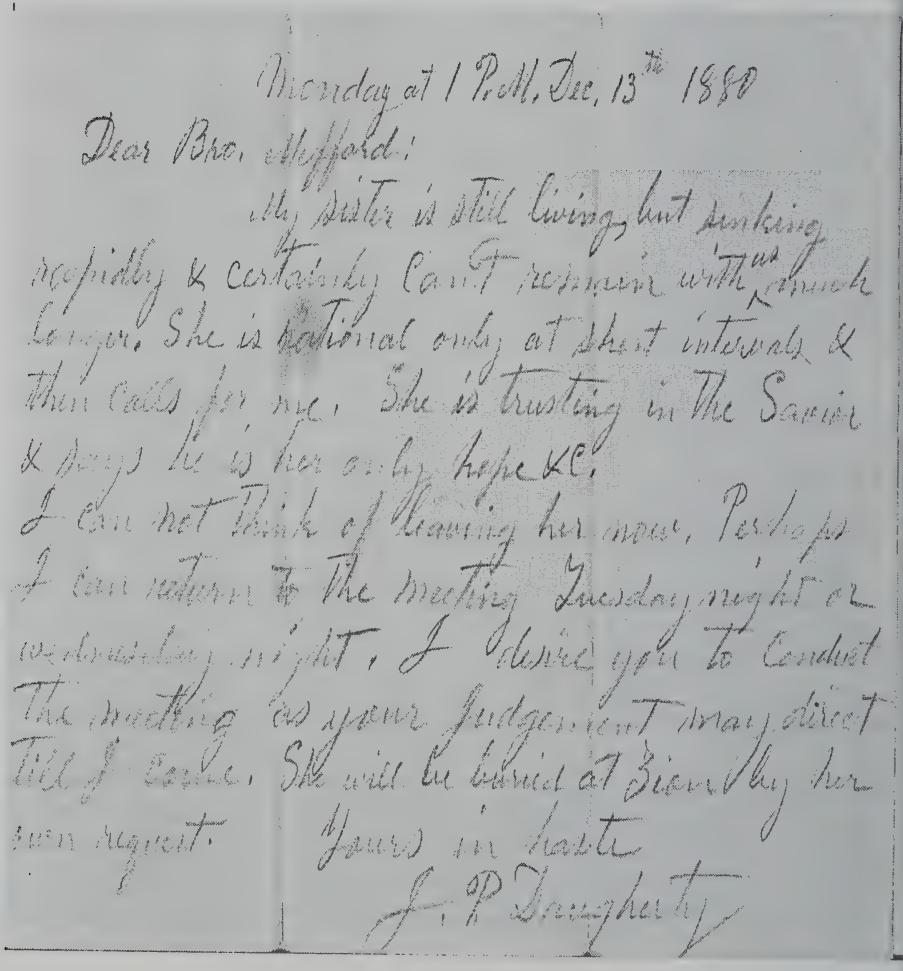
According to one of the journals in George Washington Mefford's own hand, he was licensed to preach at the age of 31 by the Southern Ohio Christian Conference (SOCC) of the Christian Church on September 13, 1849. He was given a letter of recommendation to become a pastor by the Pleasant Hill Church two years earlier. This interestingly enough would coincide with the first National Convention of the Christian Church that was held at Cincinnati, Ohio, in 1849. [66] Further, George Washington Mefford was formally ordained to be a Christian Church minister at the age of 33 on Thursday, September 18, 1851, by Elders N. Dawson, D. Gray and J. P. Daugherty.



[66] Garrison and DeGroot (1948) page 245

This aforementioned document is an account of key dates. It is somewhat difficult to decipher all the contents of these pages here, but the designation by the SOCC, the recommendation by the Pleasant Hill Church and the ordination dates are clear.

Clearly shown in the letters found among George Washington Mefford's papers is that circuit-riding preachers of the time were summoned by churches on the circuit for service or sent by church leadership. Here are some examples of these types of letters summoning George Washington Mefford to perform ministerial duties of many kinds:



Monday at 1 P.M. Dec. 13th 1880

Dear Bro. Mefford:

My sister is still living, but sinking rapidly & certainly can't remain with us much longer. She is rational only at short intervals & then calls for me. She is trusting in the Savior & says he is her only hope &c.

I can not think of leaving her now. Perhaps I can return to the meeting Tuesday night or Wednesday night. I desire you to Conduct the meeting as your Judgement may direct till I come. She will be buried at Zion by her own request.

Yours in haste

J. P. Daugherty

The State of Ohio, Brown County, ss.

Court of Common Pleas.

To Rev G. W. Mufford

You are hereby required to appear before the Court of Common Pleas, at the Court House in Georgetown Brown county, Ohio, on the 7" day of December A. D. 188 1, at 8 o'clock, A. M., to testify as a witness on behalf of the Defft in a suit now pending in said Court, wherein Hester A Pollot is Plaintiff, and John W Henry is Defendant, and not depart the Court without leave. Fail not, under penalty of the Law.

WITNESS my hand and the seal of said Court at Georgetown, this 29" day of Novmb A. D. 188 1.

(L. S.)

(Copy) ATTEST: JOHN LAFABRE, Clerk Common Pleas Court, Brown County, Ohio.

John L. Kelbling SHERIFF Brown County, Ohio.

By ..... Deputy.

FAREWELL, BROTHER.

A Tribute to Commemorate the Close of the CHRISTIAN CONFERENCE at Bethleham Church, Oct. 24,'82.

BY W. G. HOUSH.

I.

In "Old Bethleham" they say,
O there was a golden day!
When the Savior came that way:
Farewell, Brother.
So we've had a royal Feast,
From the greatest to the least,
Tho' from West as well as East:
Farewell, Brother.

CHORUS:

Farewell Brother! Farewell Brother!
We perhaps may never meet,
'Till we meet at Jesus feet:
Farewell Brother! Farewell Brother!
There to walk the golden street.
Farewell, Brother.

II.

Quickly have the moments flown,
And our shadows longer grown,
On the dial God has shown:
Farewell, Brother.
There's a Bethleham above,
If up there you ever rove,
You will meet the God you love:
Farewell, Brother.

CHORUS.

III.

But there'll be no parting there,
Neither sorrow, pain or care,
In that lovely land so fair:
Farewell, Brother.
Now we all are going home,
Never more we here may roam,
Nor to Bethleham may come:
Farewell, Brother.

CHORUS.

BIEHN, PRINTER, RIPLEY.

Pt Isabel Ohio May 14 1883

Eld S W Mefford Dear Bro.

I will go to Oak Grove the first sunday in June Can you fill my pulpit at Pt Isabel at 11 AM and at the School house at 7 PM Please let me know so that I can announce next sunday.

J F Burnett

POSTAL CARD.

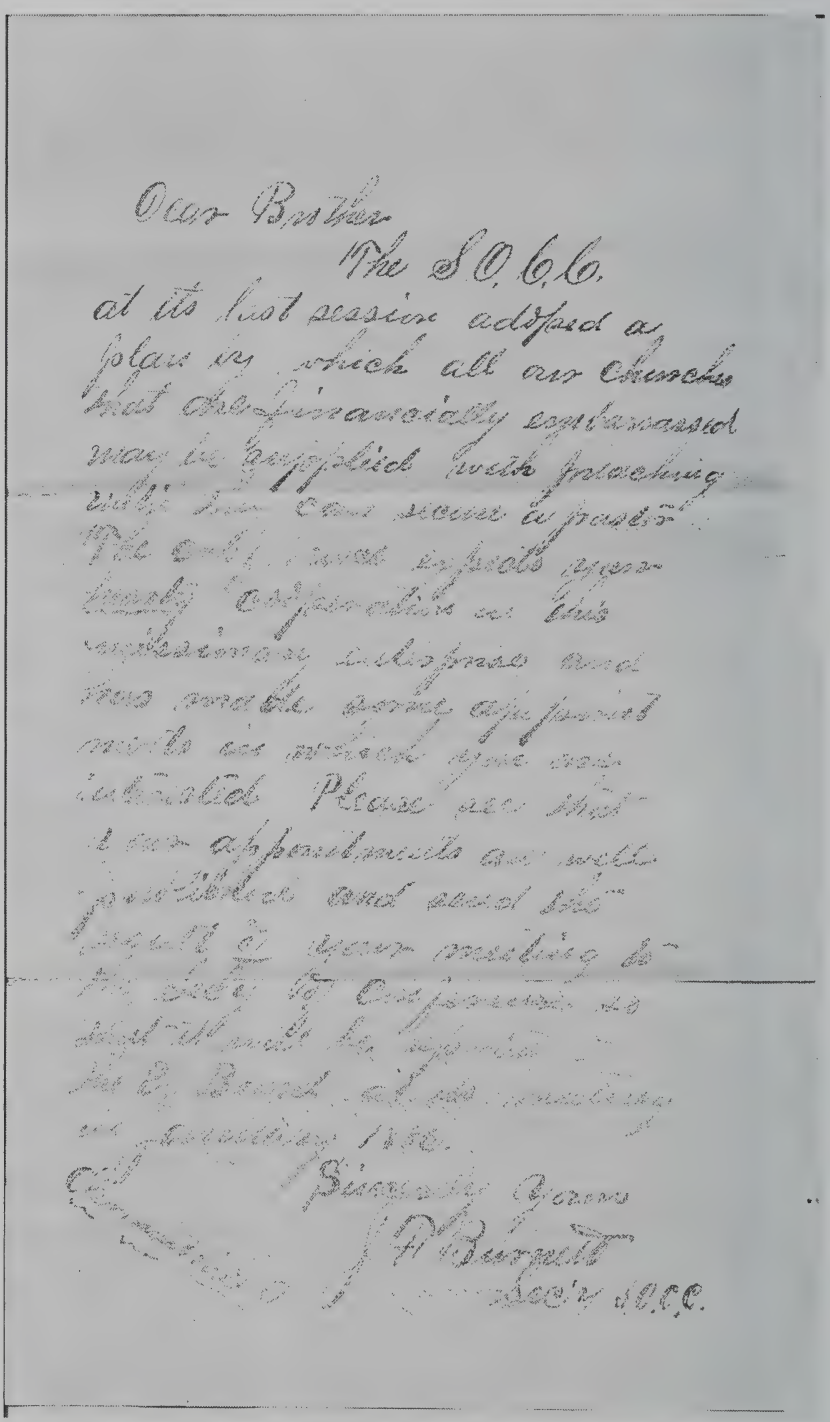
NOTHING BUT THE ADDRESS CAN BE PLACED ON THIS SIDE.

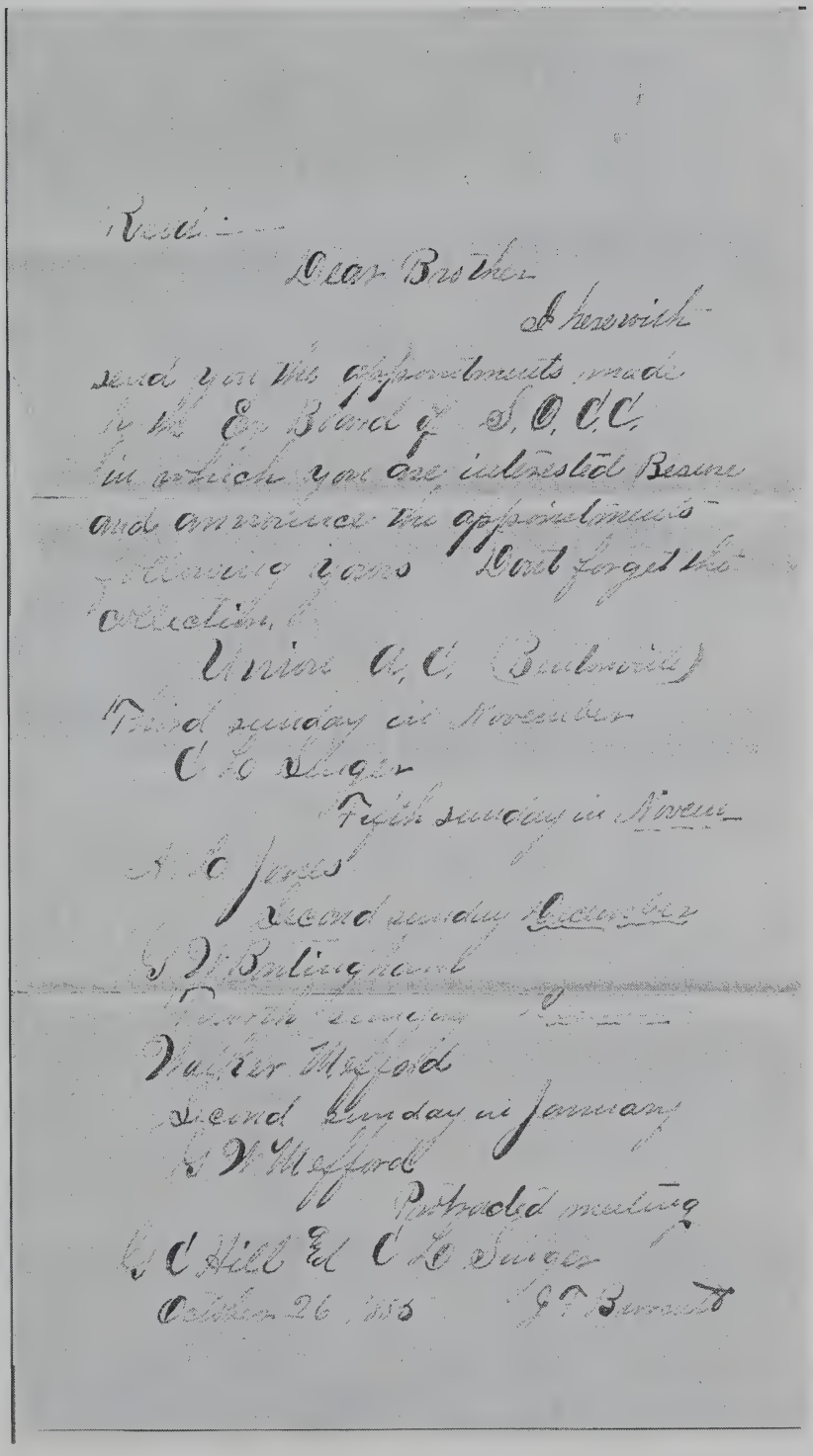
PT ISABEL MAY 15 1883

ONE CENT

Eld S W Mefford

Fleetburg Ohio





Dear Brother

I herewith send you the appointments made by the Ex Board of S.O.C.C. in which you are interested Please and announce the appointments Dont forget the collection.

Union C. C. (Bullsville)
Third sunday in November
C. H. Singer
Fifth sunday in Nov.
S. C. Jones
Second sunday December
J. D. Bolingbroke
Fourth Sunday
Walker Medford
Second Sunday in January
J. W. Medford
Postponed meeting
C. C. Hill Ed C. H. Swinea
Oct. 26, 1915 J. T. Barnett

Pt Isabel Ohio November 11" 1887

Rev S W Mefford

Dear Brother

There will be a meeting of the Official Board of the S O C C at Hamersville Ohio on wednesday Nov 23" 1887 and there will be business of very grave importance and as some of the Board will be directly and some indirectly concerned we would be glad to have you attend if possible so that if we need to fill the Board we can do so It may be that every thing will be settled without the action of the Board but does not now look like it would The trouble is some reported irregularities of Bro Lowrie We hope that you can attend

Yours in love

J F Burnett

We are all well and hope that this will find you all enjoying the same blessing

Felicity Ohio
July 14th 1898

I inclose to you a Program of the next W.Md.S.S. Institute of the S.D.C.C. and feel justified in saying that it assures success The topics are well chosen and the speakers ability to handle their respective subjects warrants a most pleasant and profitable session — Each school is entitled to two (2) delegates Please have them Chosen and see that they attend

The attendance of Sunday School Officers and Teachers is earnestly urged — Union B.C. is noted for its genuine hospitality and will entertain all who attend
Now Remember that the Institute opens on Tuesday at 7:30 P.M. Come on that day Come Early

The Pastor or an authorized committee will be at Deacon Samuel Maraudas at and after 2 O'Clock P.M. on Tuesday and will assign homes as attendants apply This is the only right way to do and all should kindly observe it Apply at once on your arrival on Tuesday for your assignment and save confusion — No Tuesday assignments will be made at the Church

Let us make this session the best of all We can do it if we try The absence of your name from the programme does not indicate that you are excused All are needed and should be present

Most Sincerely
J. F. Burnett Secy SDCC.

NB The next Conference session will be held at Bethlehem BC of which notice will be given in due time
JFB.

Jonesport Aug 17. 93

Rev G. W. Stafford

Dear Brother

Yours of the 14th at hand Contents Read and Noted was much gratified to no that you are anticipating favoring with your presence at our Christian Conference which will meet at Staffords Hill in Carter County on Thursday at 2 oclock before the full moon in September 1893 which will be 21st day of Sept You want to know what has become of P. W. McDonald We have not heard from him

Sence the first Saturday
in April at which time
he was notified to appear
before the Executive
Conference Committee to
show Cause why his Licens
as a Minister Shold not
be revoked at which
time the Committee
investigated the Charges
and found him guilty
and Revoked his Licens
and all letters of Commen-
dation pertaining to Same
Comed threw the Conference
Committee and published
in the Flemings Barge
Gazett and other papers
and Sent a Copy to the
Herald of Gospel Liberty
which they refused to

publish we tride to
restor and hold him up
and redeem him after
he had put a decided sin
on one but Cold not
my kind regards
to yourself and family
truly yours &c
J. P. Sloan

Let Me Hear from
you on reception
of obtize
J. P. Sloan

Read this

Conference Herald Oct-30 1899

Dear_____ We address you again in the interest of the Conference Herald Not that we think you could forget it but to make known a few facts that you and the Subscribers ought to know.

1st TO enlarge the paper We have decided upon Two forms The wisdom of this cannot be questioned The price will remain at 2 cts

We want to have our circulation last perfected by the 15 of Nov so that every subscriber will get every paper for the year We ask you to do a few things Go out today and get as many subscribers as you can The paper hereafter is to be a 8½ page paper at 2 cts Send at once the cash as we do not subscribe draw a single cent this year out of the treasury Write all the names where you will labor this year Where for us will labor if you know the ward at first publication Send articles for Issue Send articles for Issue you can do and we hope you will

2 The [illegible] some consideration all names sent in each month in case of Premium Labor Send all cash as we make the books Your articles can be sent to either of the editors Now let us make this year a success Work to furbish the endangered paper for better days Write the editor and publisher Questions concerning the matter will be promptly answered

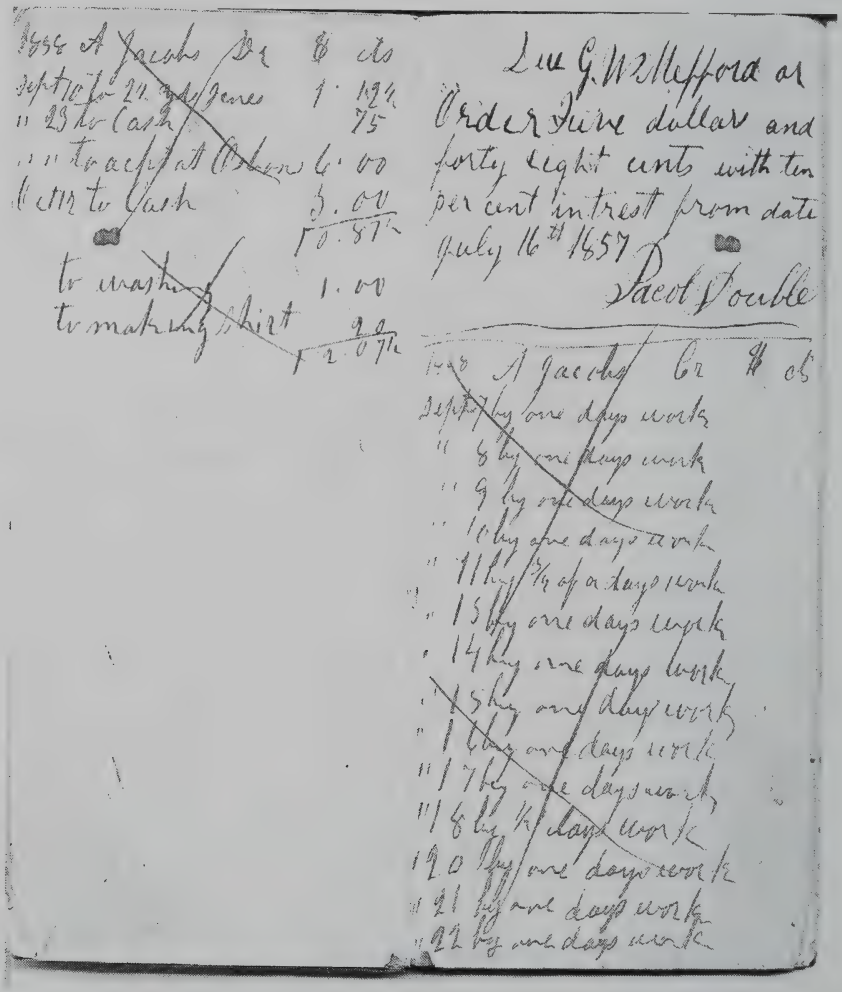
Our friends make this an object to obtain last death notices will be published Send us at once all items of interest in your town

The men whom you have put in charge of this will do what they can to make it a success they have solemnly covenanted to do so and while they are busy men and have labor and duties they will do what they can as best they can

Sit down now and read every word of this letter again and if you will your above and then get up an Event in the interest of the

Conference Herald.

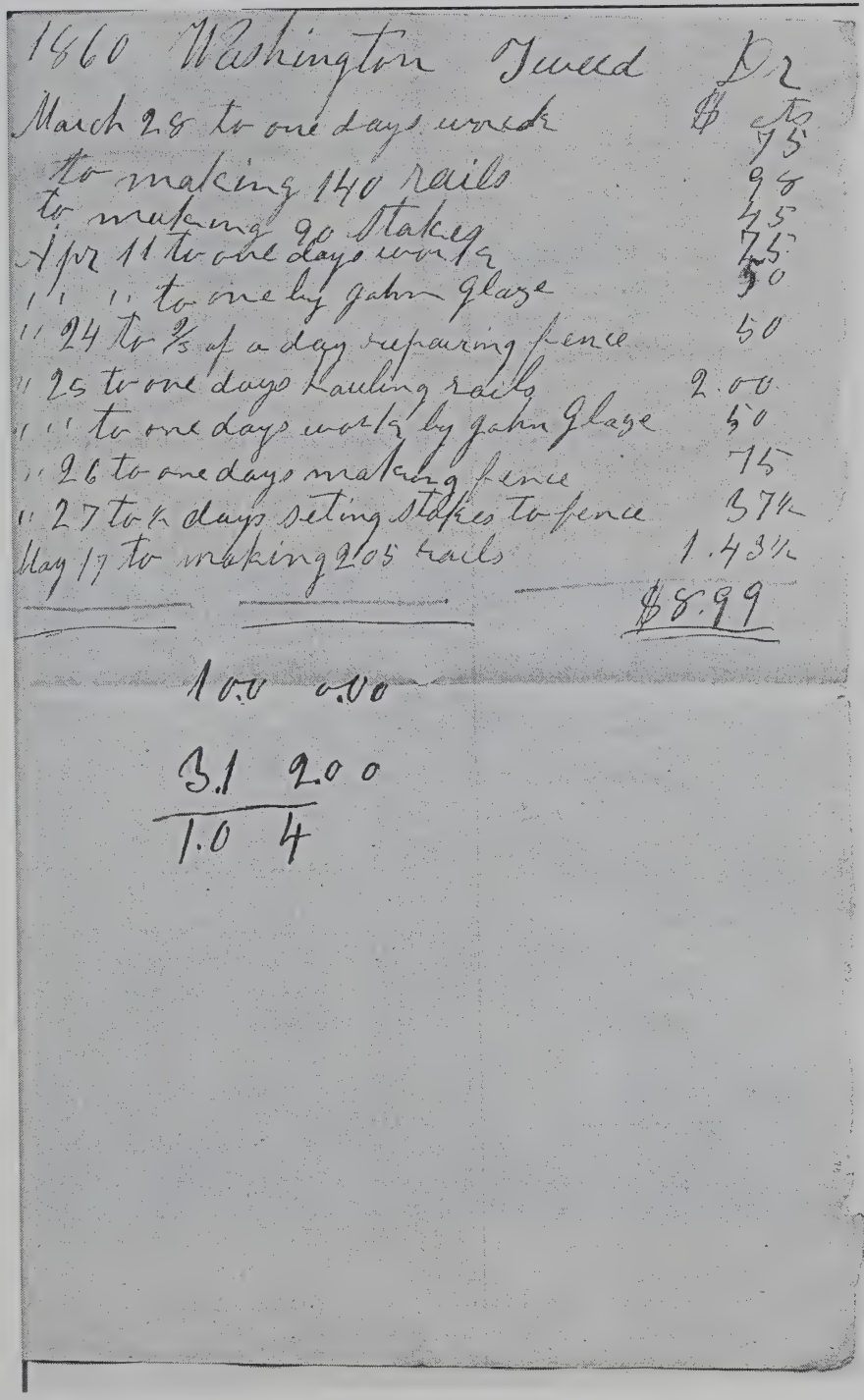
The profession of a pioneer circuit riding preacher was a hard life. George Washington Mefford made a living by working for families doing odd jobs and manual labor during his travels. This labor supplemented his ministry and allowed him to feed and care for his family. This activity is reflected in his journals by ledgers of accounts of the tasks he performed and the money or goods that changed hands. The cross outs indicated that the debt was paid. Mr. Jacob Double paid George Washington Mefford for days worked in this example during 1857-58.


Jesse A Jacobs Dr $ cts
Sept 16 to 21 days Jeans 1.12½
" 23 to Cash .75
" " to acct at Osborn 6.00
Oct 11 to Cash 3.00
10.87½
to washing 1.00
to making shirt .25
12.07½

Due G W Mefford or Order Nine dollar and forty eight cents with ten per cent interest from date July 16th 1857
Jacob Double

Jesse A Jacobs Dr $ cts
Sept 7 by one days work
" 8 by one days work
" 9 by one days work
" 10 by one days work
" 11 by ½ of a days work
" 15 by one days work
" 14 by one days work
" 15 by one days work
" 16 by one days work
" 17 by one days work
" 18 by ½ days work
" 20 by one days work
" 21 by one days work
" 22 by one days work

Yet another example of work starting March 28, 1860



1860 Washington Jewell Dr

	$	cts
March 28 to one days work		75
" to making 140 rails		90
" to making 90 Stakes		45
April 11 to one days work		75
" " to one day by John Glaze		50
" 24 to ⅔ of a day repairing fence		50
" 25 to one days hauling rails	2.	00
" " to one days work by John Glaze		50
" 26 to one days making fence		75
" 27 to ¾ days seting Stakes to fence		37½
May 17 to making 205 rails	1.	43½
	$8.	99

100 000

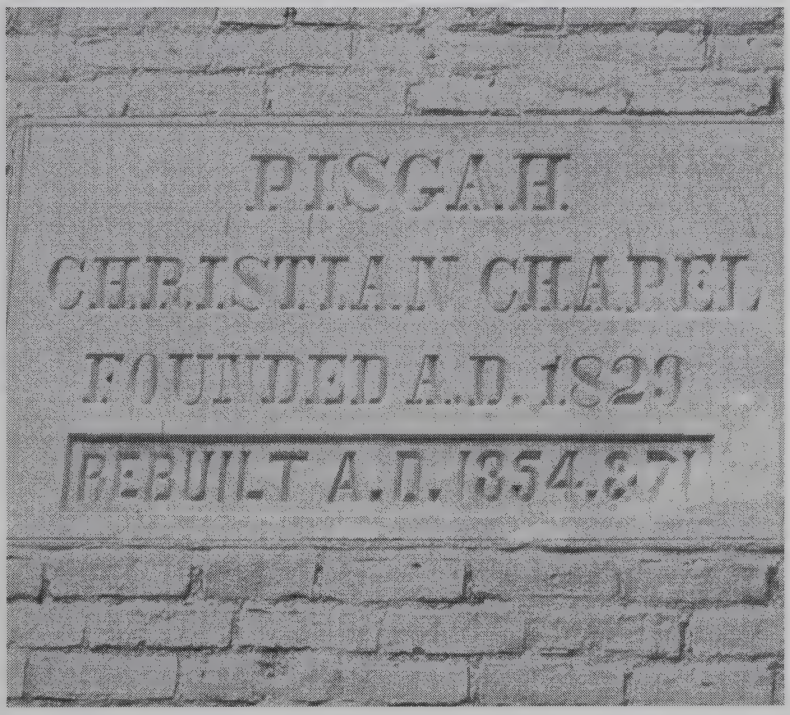
31 200

104

Proving the Connection:
Elder Matthew Gardner, George Washington Mefford, And The Pisgah Ridge Christian Chapel

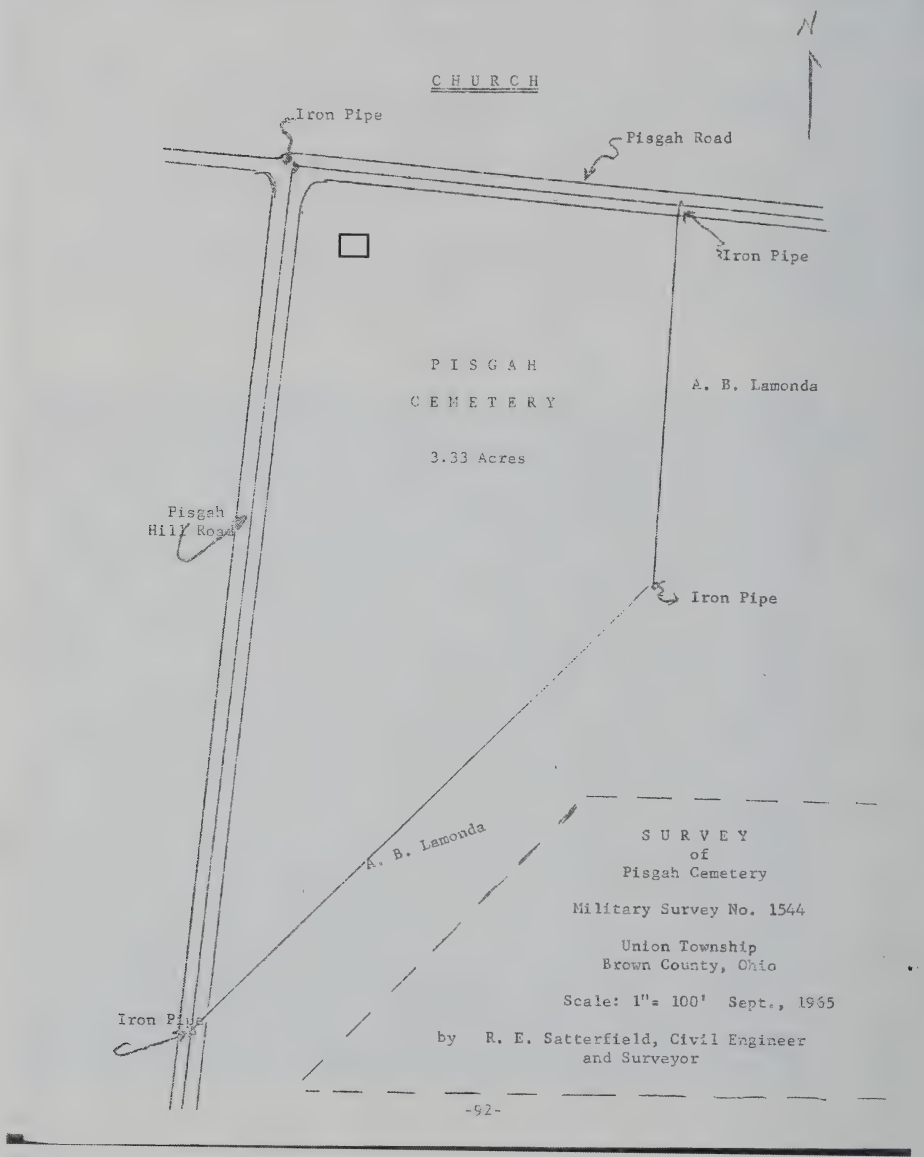
George Washington Mefford was often referred to as "Elder Mefford" and "Brother Mefford" as was the custom for pastors during that period of time. He often assisted some of the more well-known pastors of the day in establishing new churches along the Ohio River circuit. One of those pastors was Matthew A. Gardner, a well-known minister in the Christian Church /Christian Connection at the time.

Pisgah Ridge Christian Church was organized in 1824 by Matthew Gardner. At the time there were eight churches which were members of the Southern Ohio Christian Conference. It is generally accepted, but not substantiated, that Pisgah was a member before 1836 when the Conference's written history actually can be traced. However, it must have been withdrawn since the written records say it was admitted in 1846.[67]

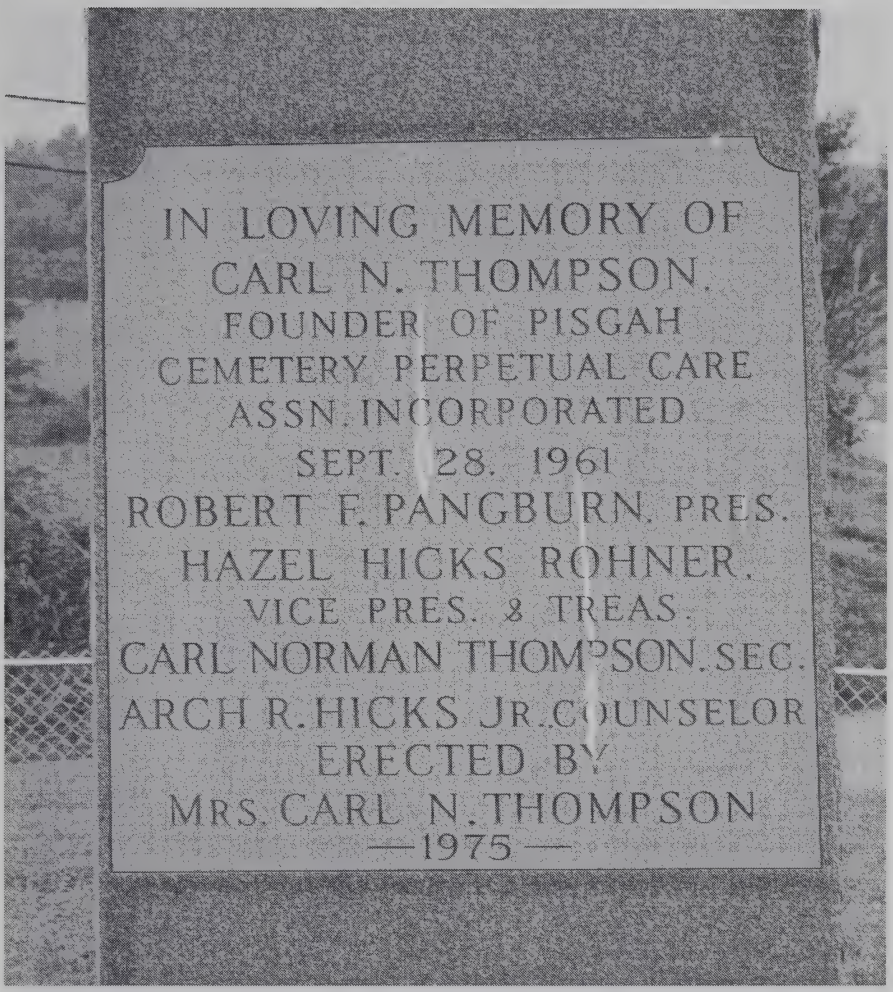


[67] Thompson (2004) Page 932

Tradition has it that the first two places of worship were made of logs and were situated on the plot of ground in the left (northwest) corner of the cemetery (as one faces the church building)[68] where a memorial to Carl N. Thompson now stands.



[68] Thompson (2004) Page 932



The church was dedicated in 1829 by Elders Matthew Gardner and Robert Patterson of Kentucky. The church was rebuilt in 1854. A deed for an acre of ground (the present church site) was recorded on August 13, 1858, between Samuel Hill and the Trustees of Christ Church, namely, John W. Mefford, William Pangburn and Josiah Frost. The deed was dated January 2, 1858.[69]

[69] Thompson (2004) Page 933

According to the available records, Pisgah Ridge Church was not as active in Conference as some of the other affiliated churches. However, the third and fourth Conferences were held there on September 13, 1839, and April 30, 1840, respectively. From September 17, 1851, to October 6, 1916, the Conference met only three times at Pisgah Church, but membership in the Conference had increased from eight churches twenty-eight churches.

Meanwhile the church was rebuilt again in 1871, and has existed in its present state for more than 100 years. The family lore is that the Mefford-Pangburn families were, through marriage and family, largely responsible for the church's annual reunion on the second Sunday in September.[70]

[70] Thompson (2004) Pages 932-3

MATTHEW GARDNER REFERS TO GEORGE WASHINGTON MEFFORD IN HIS AUTOBIOGRAPHY

Matthew Gardner wrote an autobiography and these are the excerpts that refer to Elder George Washington Mefford, the preacher from Brown County, Ohio:

> *The Aged Pastor.* — It was my intention, early resolved upon, not to continue in the pastorate of any church after becoming seventy years old. But, so urgent were the requests it seemed impossible to refuse. In October of 1861, a committee, sent by the Union church, visited me, earnestly soliciting me to become its pastor. This was the first church I ever organized, in 1818. I had preached to it twenty-eight years, and gave up from temporary loss of health. I could not comply; but finally consented to visit them the second Lord's-day in November, and preach on the Saturday before also. Elder *G.* W. Mefford was to be with me. Union church was situated in the lower part of Brown County, sixteen miles from my home. I had left it in a prosperous state, with about three hundred members. The first chapel, of stone, had given place to a good brick house; but strife arose. Three parties shared mutual jealousies. Preachers had been imprudent. The church was divided. Only tens instead of hundreds met to hear any one of the ministers who generally preached there. The great house seemed useless and deserted. Brother Mefford and I arrived; and the people, having learned who were to preach, assembled in large numbers and with-good order. The Lord blessed our feeble efforts, and we had a pleasant time, and God attended our labors. I had determined not to take the charge, but had not positively said that "I would not," and I was urged to decide before leaving. The people were more urgent, if possible, than the committee had been. I consulted Brother Mefford, who promised to assist me, as he lived much nearer, and in the inclement weather of winter to attend for me; and then, in view of the feeble state of the church, I yielded to a sense of duty and consented, trusting in God for help. The following

January we held a protracted meeting for two weeks. Over forty were added to the church. With a peaceful gospel, harmony and union was generally restored.[71]

Conference of 1864.—At this conference all was peace. The reports from the churches did not represent them in a prosperous condition. Some ministers had gone to the war. Others were preaching but little, discouraged in their efforts to do good on account of the prevailing war excitement. A. D. 1865, at the close of 1864, I again requested the Union and Bethlehem churches to release me. Bethlehem would not hear to my leaving, and persuaded me to continue my labors with them during 1865, by permitting me to have a substitute during the inclement winter weather. I failed, however, to obtain a substitute. Union church, having had the labors of Elder Mefford since 1861 laboring in union with me, now consented to have him, takes the pastoral charge by my consenting to attend with him as often as possible, agreeable to his request.[72]

Bethlehem Church.—As my engagement for the year 1865 with the Bethlehem church, which I had organized more than forty years before, was about to expire, the church met on Saturday before my meeting on the third Lord's-day in December, and so urgently requested it, that I consented to labor with them another year. This church numbers over four hundred members, and has elected me for its pastor every year for forty years. Christmas-day of 1865 has come. It is a clear, pleasant, beautiful day. This is the seventy-fifth Christmas-day seen by me! Will I ever see another? O Lord, Thou knowest! Elder G. W. Mefford and I agreed to hold a meeting of days, the Lord willing, at the Union church near Higginsport, commencing on Saturday before the fifth Lord's-day in December. This church I, through divine grace, organized near fifty years ago.[73]

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[71] Gardner (1874) Pages 140-1

[72] Gardner (1874) Page 151

[73] Gardner (1874) Page 164

Kicked by a Horse.—On Friday afternoon, before the second Lord's-day in May, as I was going to a communion meeting of Union Church, our son, G. W. Gardner met me in Higginsport, near where he lives; and as we rode along side by side, his horse kicked at mine and hit my left leg, making a severe wound. I, however, succeeded in going on to the meeting, nearly three miles distant. I tarried that night at my daughter's. Sally A. Shinkle's. She is the wife of Michael Shinkle. She did all that she could for my comfort. The next day I attended meeting. Elder Mefford insisted on my preaching, there being no other visiting minister present. Though my wound gave me great pain, I preached every day, standing with one foot resting upon a chair. The meeting closed on Monday. I was quite sick on Monday night, but started for home, some seventeen miles distant, on Tuesday morning. 1 was compelled to stop at Higginsport. There I tarried all night with my grandson, Walter Shinkle. On Wednesday, feeling a little better, I started on and reached home about five p. m., suffering great pain in my leg, and being quite feeble. Though improved but little, yet I rode twelve miles to attend my appointment at Bethlehem the third Lord's-day and Saturday before, was very glad to meet Elders Mefford and Pangburn who, knowing my feeble state, came to assist me, as this was the spring communion—the regular annual meeting. I was with them on Saturday, *but* being worse on Saturday night, I was unable to be there on the Lord's-day. On Monday I was just able to be there, but not being able to baptize, Elder Mefford baptized twenty of those who had professed religion some time before. My arrangements were made to attend the State General Convention to meet at Columbus, Ohio, May 22, 1866, but my feeble state of health, and the effects of the kick of the horse, prevented my going. Had I been there I should have protested against the resolution approving of our Congress. My views were in favor of Congress, and therefore in sympathy with the spirit of the resolution; but I am opposed to introducing such questions into religious conventions, conferences, or churches. The case was

this: Abraham Lincoln was elected President of the United States a second term in 1864. He was assassinated in April 1865, consequently Andrew Johnson, the Vice President, became President of the United States *ex-officio.* President Johnson's policy seemed to favor the states lately in rebellion, and to oppose Congress. Though favoring Congress, yet I should have entered my protest against the resolution passed by the convention approving Congress.[74]

Dedication.—The dedication of the new chapel at Point Isabel was appointed by the church on the 25th of November, of which I received notice at conference. Elder William Pangburn and Elder G. W. Mefford met me there. The building committee informed us that there was a balance of $700 to be raised, to clear the house of debt. The congregation was so large that nearly half the people were forced to remain outside. Elder William Pangburn opened the services, at eleven o'clock, with singing and prayer, after which, as both he and Mefford declined going forward to raise the money, and as I was not willing to dedicate the house until it was clear of debt, the question arose, who shall do the work? If done at all, I saw that I must do it. I accordingly went to work. First, I called upon all who were willing to give twenty-five dollars each to arise. After this effort was exhausted, I called for twenty, then fifteen, ten, five, etc., down to one dollar, until the $700 was signed. Nearly two hours were spent in soliciting, after which I preached a sermon of over one hour's length, making three hours' continued work. Of course I was much exhausted. Elders Mefford and Pangburn assisted in the dedication service.[75]

The Revival.—Elder Pangburn left on Monday morning, but Elder Mefford and I continued the meeting several days, and, by divine grace, received eleven members into the church, of whom five were heads of

[74] Gardner (1874) Pages 166-7

[75] Gardner (1874) Pages 171-2

families. Though the weather was very disagreeable, yet, to all appearance, the meeting exerted great influence for good both in the village and in the surrounding neighborhood.[76]

The Salary.—By a unanimous vote, they proposed to give me $200 for preaching for them semi-monthly during 1867, as they had done the year before. Brother Brittingham being present, I asked him whether he would preach for me during the cold weather, and was disappointed when he declined to do so. After considering the matter, I agreed to try, with the help of the Lord, to continue my labors for the coming year. The first appointment came early in January. It was a protracted meeting. Elder William Pangburn and Elder George W. Mefford assisted. I soon saw that there was something wrong, and, on inquiry, learned that Brother Brittingham understood my proposal to him, at first, to be for him to preach half the time, that is, once a month during the whole year, and that, had I proposed this at the meeting, he would have accepted. I replied that I would have been glad to have accepted such a proposal, though that was not what I had proposed. I took the earliest opportunity to see Brother Brittingham by going to his house between meetings. I made the proposal to him to preach half the time, if the church would agree to it, and, if not, I should resign, and leave the responsibility upon him. He promised to give me his answer before the meeting closed, but did not. At the last meeting, I announced that the next regular church meeting, on Saturday before the third Sabbath in January, 1867, I expected to resign my charge, for reasons which would satisfy all who came to hear them. The day came. The congregation was large. Elder Brittingham was in attendance. After stating the facts, I requested the contract for the present year, between the church and myself, to be rescinded. This was done by a unanimous vote. By another unanimous vote I was chosen pastor, and Brother Brittingham assistant, to preach with me

[76] Gardner (1874) Page 172

alternately, each once a month, the church agreeing to pay $200 for our joint labors, all of which was done in the best of Christian feeling, and with entire satisfaction to all, except the elders laboring with me in the protracted meeting. They, when they heard it, were humiliated, that such an aged minister as I should go to the one so young in the ministry, whose duty it was to have come to me. I replied, "I am nothing; the cause of Christ is everything." I could have proved what my proposal originally was. But, what of that? He had friends who desired to have him preach part of the time, and by my allowing his understanding to prevail, we continued in peace and harmony, with no sacrifice of right. Elder Brittingham, though young in the ministry, having been ordained but about eight months, was already pastor of the Enon Church. This church I had organized some twelve years before, of members of the Bethlehem Church. It was five miles from Bethlehem, and numbered about two hundred members. He was a man of influence in the church. The unhappy jealousies and divisions which too often take place among preachers and people may be avoided by humbly obeying the directions of the Lord of glory. I continued my visits to Bethlehem once a month, during the coldest weather, though my feeble strength seemed to forbid it. It was almost beyond my power of endurance. After April, when the weather became mild, I preached regularly almost every Sunday. In the latter part of the winter of 1867, the bank at Epley was burned, and with it the copperplate engraving of my likeness, which was deposited in it. It was a good likeness, and impressions from it, suitable for framing, had been sent by the desire of friends to many parts of the United States. On the 29th of April, on my way to Cincinnati, on business, a part of which was to get a new likeness correctly taken, to be engraved on steel for this work, I was taken suddenly ill with diarrhea, on the steamer. The attack was very severe. It was with great difficulty that I was able to reach the house of Brother Summerbell. There, by the blessing of God and the kind, Christian attention of Brother and Sister Summerbell, which I never can forget, I soon

recovered. The attack resembled cholera. My photograph for this work was taken on the first day of May, 1867. In a few days I was able to reach home.[77]

George Washington Mefford preached at many area churches in Brown County, Ohio, as he assisted Matthew Gardner. George Washington Mefford preached at Higginsport on many occasions. The Higgingsport Christian Church was organized by Elder John Philips, and for some reason, re-organized in 1842 by Elder Matthew Gardner. It was admitted to the Southern Ohio Christian Conference in 1839.[78]

In addition, "according to the Southern Christian Conference Records, The Fairview United Church of Christ was, "organized by a committee from Conference in 1866, and admitted to membership in the same year. The Conference Committee which met on May 16, 1866, was composed of the following members: Elders J. P. Daugherty, George W. Mefford, William Pangburn and Thomas Sheldon, Clerk of the Conference.[79]

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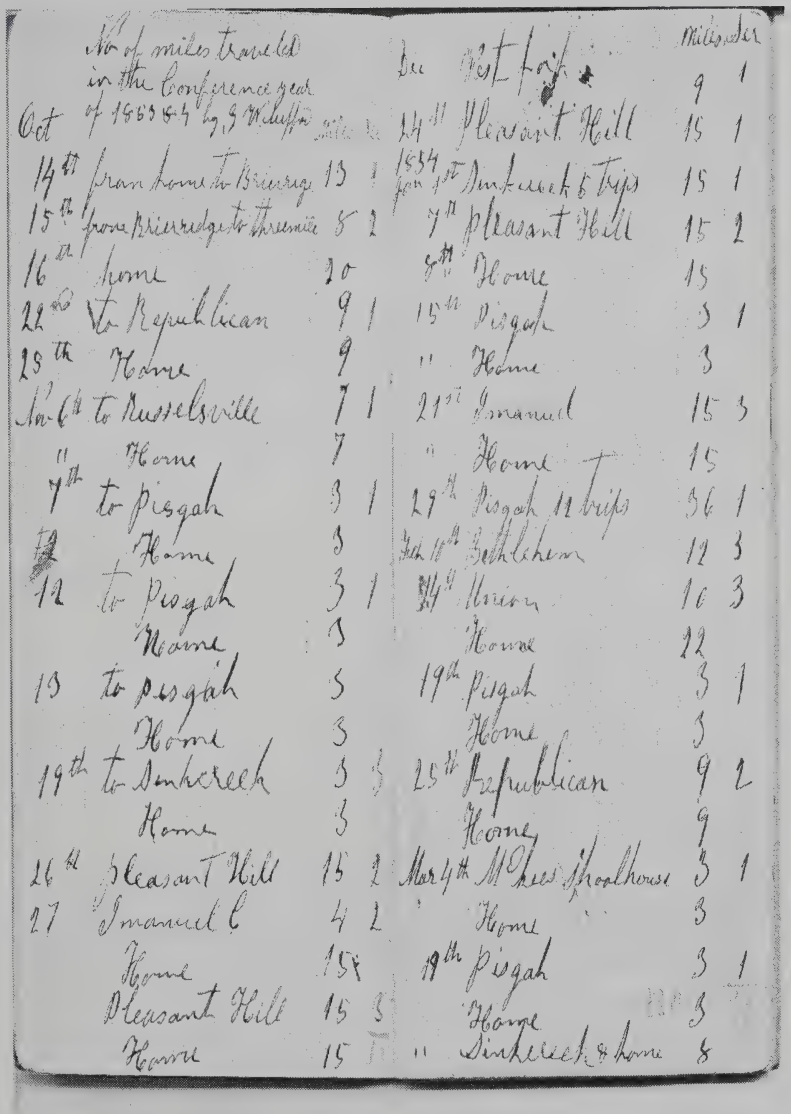
[77] Gardner (1874) Pages 173-4

[78] Thompson (2004) Page 937

[79] Thompson (2004) Pages 942-3

In His Own Words:
George Washington Mefford's Travel Journals

One of George Washington Mefford's journals is entitled, "*Higginsport: September 23, 1853*"; George Washington Mefford documents dates, locations, miles traveled, and services conducted. There is little narrative. He Clearly traveled within the Christian Conference as a preacher by this journal.

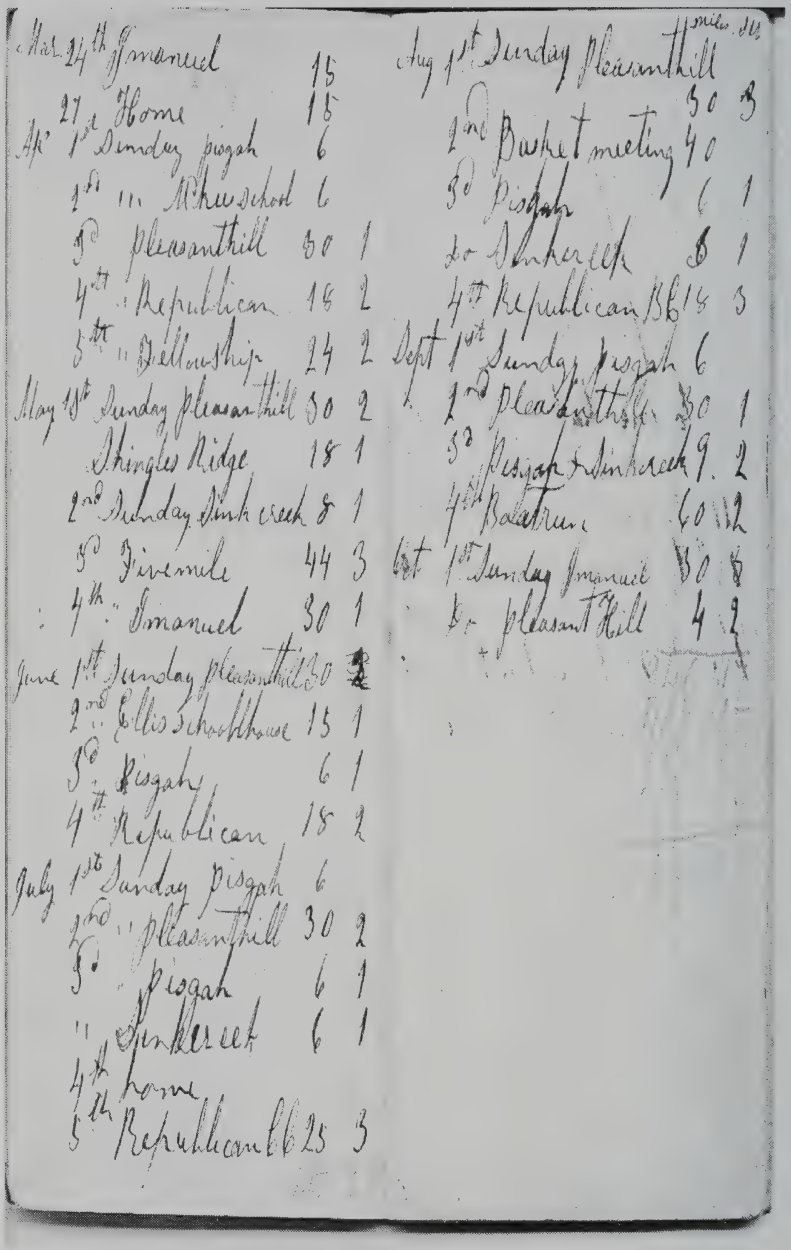


No of miles traveled in the Conference year of 1853 & 54 by G. W. Mefford

Oct			
14th	from home to Brierridge	15	1
15th	from Brierridge to Thermia	8	2
16th	Home	10	
22nd	to Republican	9	1
29th	Home	9	
Nov 6th	to Russelsville	7	1
"	Home	7	
7th	to pisgah	3	1
12	Home	3	
12	to pisgah	3	1
	Home	3	
13	to pisgah	3	
	Home	3	
19th	to Sinkereek	3	3
	Home	3	
26th	Pleasant Hill	15	2
27	Emanuel C	4	2
	Home	15	
	Pleasant Hill	15	3
	Home	15	

Dec 1st for

			Miles over
		9	1
14th	Pleasant Hill	15	1
1854 Jan 1st	Sinkereek & Trips	15	1
7th	pleasant Hill	15	2
8th	Home	15	
15th	Pisgah	3	1
"	Home	3	
21st	Emanuel	15	3
"	Home	15	
29th	Pisgah 11 trips	36	1
Feb 11th	Bethlehem	12	3
24th	Union	16	3
	Home	22	
19th	Pisgah	3	1
	Home	3	
25th	Republican	9	2
	Home	9	
March 4th	McKees Schoolhouse	3	1
	Home	3	
19th	pisgah	3	1
	Home	3	
"	Sinkereek & home	8	



Mar	24th	Emanuel	15		Aug	1st	Sunday pleasanthill	
	27th	Home	18					30 3
Apl	1st	Sunday pisgah	6			2nd	Basket meeting	40
	1st	" Mt Zion school	6			3d	pisgah	6 1
	3d	pleasanthill	30 1			2d	Sinkcreek	8 1
	4th	" Republican	18 2			4th	Republican	86 18 3
	5th	" Shellowship	24 2		Sept	1st	Sunday pisgah	6
May	1st	Sunday pleasanthill	30 2			2nd	pleasanthill	30 1
		Shingles Ridge	18 1			3d	Pisgah & Sinkcreek	9 2
	2nd	Sunday Sinkcreek	8 1			4th	Ballatine	60 12
	3d	Divenile	44 3		Oct	1st	Sunday Emanuel	30 8
	4th	" Emanuel	30 1			2d	pleasant Hill	4 2
June	1st	Sunday pleasanthill	30 2					
	2nd	" Ellis Schoolhouse	15 1					
	3d	Pisgah	6 1					
	4th	Republican	18 2					
July	1st	Sunday pisgah	6					
	2nd	" pleasanthill	30 2					
	3d	" pisgah	6 1					
		" Sinkcreek	6 1					
	4th	home						
	5th	Republican	66 25 3					

November 8, 1878, at half past twelve o'clock pm left home for a trip in KY at one o'clock met with Elder A. B. Manchester and son on Shinkle's Ridge. Stayed with Brother James Hutchison. Three miles alone Ripley and stayed overnight and enjoyed a very pleasant visit.

November 9th, started from Brother Hutchinson's at sunrise and crossed the Ohio River at Maysville at eight o'clock am passed onto Flemmingsburg a distance of 18 miles. Took lunch by the side of the road. At five o'clock pm arrived at Elder William Hedges on Fox Creek at candle lighting. Preached at Point Pleasant Church from Psalms 8th and 23rd

November 10th, met at the church at 11 o'clock am and preached from the 20th and the 21st versus of the General Epistle of Jude. The congregation was not large. I think a good impression was made on the minds of the people. Took dinner at Brother Sander's. Preached at the church at night from Hebrews IV and 11th. Staid over night with Elder Fantley Muse remaining over the next day and night.

November 12th, At night preached at the Plumer's Schoolhouse from John V and 39th. A large congregation. I enjoyed very much liberty in speaking. Think a good impression was made on the minds of the people. Stayed overnight with Elder David Gorman a blind preacher. I think a very good Christian man, but a very poor man.

November 13th, called with Brother Plumer took dinner with Brother Sanders. At night preached on top of a mountain at Brother Hiram McCord's from Acts XXIV and 25th. Returned to Brother Sander's and stayed overnight. Slept with a school teacher named Boone Logan.

November 14th, took dinner at Elder Muse's. After dinner, started to an appointment on the clear Forks of Triplet Creek. Arrived at Widow Muse's at 4 o'clock pm

at night. Preached at the schoolhouse near Elder G. W. Shepherd's from Romans XII and 1st and 2nd. Stayed overnight at Sister Muse's whom I found to be a very Godly Christian woman.

A description of the scene in front of sister Muse's house: a mountain at least three hundred feet high directly in front of the house running up in the shape of an egg. At the top, tall pine trees growing on the very top of the mountain and a growth of small timber running down to the base of the mountain. A graveyard to the right and the barn to the left across the road. From the house, cedars growing in the graveyard.

November 13th, crossed a mountain a distance of three miles to Elder Daniel Humphries. The scenery on the road is the most romantic I ever saw. After dinner, in the company of Brother Humphries, I returned to Sister Muses at night and preached at the schoolhouse from the 20th and 21st verse of Jude. I staid all night at Sister Muses.

November 16th, In the company of Elder Shepherd, to Fox Creek, I staid all night at Elder Muse's.

November 17th, Elder Young preached at Mt. Pleasant Church at 11 o'clock am. I took dinner with Brother John Hedger at night. Preached at the church from Romans XII and 1st and 2nd versus. I staid all night with Elder Muse.

November 18th, traveled a distance of six miles and took dinner with Samuel Phelps an Elder in the Disciple Church. I returned by the way of Butler on Fox Creek. Staid all night at Brother William Humphries. His daughter was lying very low with consumption. Had a very solemn season of prayer with her and sang general hymns before I left.

November 19th, Started from Brother Humphries at 8 o'clock am and traveled a distance of 20 miles passing through Blewhank Pike to Flemingsburg taking the Mt. Carmel Pike. I arrived at Brother Perry Drake's at 5

o'clock pm and slept with a Baptist preacher named Struble.

November 20th, stopped at Brother Henry Arnold's and staid all night and found a very pleasant home.

November 21st, in company with Sister Arnold and her little granddaughter Emma, returned to Brother Drakes and spent the day.....very pleasant. Preached at night at old Sister Arnold's (a lady of 84 years of age). Had preached in her house 29 years before. Staid all night with Brother Henry Arnold.

November 22nd, in company with Brother Arnold, took dinner with Sister Green, a widow whose husband had died in August. Spent the afternoon with old Sister Arnold.

November 23rd, in company with Elder Humphries and Brother Henry Arnold, started for El Bethel Church passing through Mt. Carmel, Greensburg, and Rectorville. Arrived at El Bethel Church at 11 o'clock am, but few persons present. Read a part of the 24th chapter of Matthew and prayed. Took dinner with Elder Daniel Yagle. Preached at night at the church from Romans XII and 1st and 2nd. Staid all night with Brother Yagle.

November 24th, preached at El Bethel at 11 o'clock am from Philippians 2nd and from the 4th to 11th versus. Took dinner with Elder Selser. After dinner, visited Brother Elijah Polette and family. Next at the church, at night, Brother Humphries preached. Staid all night at Brother Yagle's.

November 25th, started from Brother Yagle's at 8 o'clock am passed on to Maysville. Took dinner with Brother Thomas Hughes. Found his son Riley very low with consumption. Had a very solemn season of prayer after reading the 14th chapter of St. John. Staid all night with Mrs. Hull, my cousin, a widow lady whose youngest son had been killed on the cars three weeks before. Found the family in very great trouble and spoke what words of comfort that I could to them.

November 26th, called on Jasper Lawell a merchant who I had baptized several years before. Crossed the Ohio River at 8 o'clock am passing through Aberdeen, Ohio. Called at Jesse Flaygher's. Took dinner in Levanna with Brother John Hughes. Called on my brother James and also my uncle Johny and Henry, an old man whom I had baptized a few weeks before passing through Higginsport. Arriving at home at 4 o'clock pm and found all well for which I felt thankful to God. -GW Mefford

NOTES OF TRAVEL BY G. W. MEFFORD, 1886-1887

Sept. 4th, 1886, at 6 o'clock am started from home on preaching trip in KY passing through Higginsport, Red Oak and Decatur. Half past twelve o'clock took dinner with Bro. Abbot. One and a half miles East of Decatur passing through Fairview, West Union, Kensington and Cedar Mills. 6 o'clock pm arrived at Brother Levi Howland's and enjoyed a pleasant nights rest. At 7 o'clock am started on my journey. Preached at 11 o'clock at Stout's Run, Adams, Ohio, also at night good congregations and good interest. Hope some good work was done.

Sept. 5th, Staid all night with Brother Thomas Ousler on Stout's Run.

Sept. 6th, In the company of Brother Ousler, visited Brother James and Nathaniel Wills on with who I took dinner. After dinner called on Brother George Metsger and old Brother and Sister Boothby. Sister Boothby requested me to preach her funeral when she was gone. Spent the night with Noah Tracy at Universalist's.

Sept. 7th, passed through Rome and sand Hill. Crossed the Ohio River at Vanceburg at 10 o'clock am. Met with Brother Toll in Vanceburg. Took dinner at Dripping Springs on town branch. Arriving at Brother Conley's in Westerville, KY, at 7 pm. Staid all night at Brother Conley's.

Sept. 8th, spent the day with Brother Westley Fults, an aged minister of the Christian Church. At night, Brother Toll preached from Acts 8th and 21st good congregation and good interest.

Sept 9th, at 9 o'clock am met with several ministers and members of the conference at the store of Fults and Davis. Rain at 1 o'clock pm. Conference met at 2 o'clock pm. Called to order by the vice president reading of the first chapter of Hebrews. Prayer by G. W. Mefford.

Preaching at night by Brother Logan text of 1st Peter, 5th, 1st through 4th.

Sept. 10th, very impressive funeral and burial service at the graveyard. Took dinner with Brother Castigan. Rain at 4pm. Preaching at night by Brother Hall of Rowan Co, KY. The text was, "What Ye Think of Christ". Staid all night with Brother A. J. Fults.

Sept. 11th, Fall and warm. The Conference chose Elder Sanders for President and Elder Hurst for Vice President. Staid all night with Father Fults.

Sunday morning, Sept 12th, started home in the company of Brother Toll who was very sick. Rained very hard at 12 o'clock. Ate dinner at Mr. Griffith's. Crossed the (Ohio) river at 3 o'clock pm arriving at Brother Thomas Oursler's at 6pm and staid all night. Brother Toll very sick and left him at Brother Toll's. Took dinner at Brother Houland's. Staid all night with my Brother Joseph in Bentonville.

Sept. 13th, arrived at home at 6 o'clock pm and found all well for which I feel very thankful to the giver of all our mercies.

May 28, 1887, at 8 o'clock am left home in company with my wife. Took dinner with son Jimmie at 4pm. Arrived at Brother John Hendrick's at night. Preached at the Christian Church in Russellville. Spent the night with Brother Hendrick.

Sunday, May 29th, preached the funeral of Sister Hendrick at Russellville at 11am. Preached at night at Pleasant Hill. Staid all night with Brother Richard Edgington.

May 30th, Took dinner with my cousin Samuel Mefford. Staid all night with my son Jimmie.

May 31st, at 8 am took the steamer St. Lawrence at Ripley arriving at Maysville at 9am. At 12 o'clock left Maysville on steamer Handy rode to Rome arriving at 5pm. Preached at night at Brother Thomas Oursler's and staid all night.

June 1st, at 5 am, left Rome on the steamer Reliance arriving at Vanceburg at 6 o'clock. Walked a distance of seven miles and took dinner with Brother Bayless. Walked a distance of seven miles through the rain and preached at night at the house of Brother Edward Johnson and staid all night with him.

June 2nd, rain until noon. Took dinner with Edward Johnson. Supper with Wesley Roe in company with elder Everman. At night, Elder Everman preached at William Roe's. Spent the night with Brother John Stone.

June 3rd, Edward Johnson accompanied me to Stafford Hill at 12 o'clock. Arrived at Brother R. B. Conely's in Westleyville, Carter County, KY. Preached at Oakland. Staid all night at Brother Burton's.

June 4th, spent the day with Old Brother Fults who was in very critical condition with a stroke of paralysis. Preached at night at Westleyville. Staid all night with Brother A. G. Fults.

June 5th, preached at Bethel. Congregation large, very good interest. Took dinner with Brother James Maddox who treated me very kindly. Preached at night at Antioch. Very good meeting. Staid all night with Jesse Penrod. His Mother is quite old and has been a member of the Christian Church for over 30 years.

June 6th, called to see old Sister Fraut. 83 years old. Lying at the point of death. She had heard me preach in 1849 on Straight Creek, Lawrence County, KY. At 10 o'clock received a card from home and answered it. Spent the day at Fults' and Davis Storer in company with elder John Lawhun an aged Minister of the Disciple Church. At night preached at the house of old Father Fults who appeared to be very much blessed in the services. Staid all night at Father Fults' slept with the Deputy Sheriff of Carter County.

June 7th, after breakfast, helped Brother Alexander shave old Brother Fults. Some thunder and rain at 8 o'clock and some more rain at 9 o'clock. Called on old Brother Fults and sung several songs; For Him, As Such

time Speed Away, The Old Musician's Harp, Savior More Than Life to Me, and Tarry With Me Oh My Savior. At 4pm called on Brother Conley and took supper. Hard rain at sundown. Staid all night with Brother A. G. Fults.

June 8th, at 10 o'clock the mail brought me a letter from my son, Jimmie and answered it. Took dinner with Old Brother Fults at 2 o'clock after singing and prayer. Parted with the impression that we would never meet again in this world, but with the blessed hope of meeting in Heaven. Preached at night at Westleyville. Stayed all night with Brother Conley.

June 9th, at 7 o'clock am started from Westleyville. Brother A. G. Fults' little boy bringing as far as Kinniconick. At Vanceburg at 3 o'clock. At 6pm, left Vanceburg on the steamer Reliance arriving at Rome, Adams Co, Ohio, at 7pm. Staid all night with Noah Tracy on Stout's Run

June 10th, took dinner with Noah Tracy, supper with Thomas Ousler and staid all night.

June 11th, morning fair and pleasant. Preached at 10 o'clock Putney's Schoolhouse on Stout's Run. Took dinner with Brother John Nelson. Sister Nelson very feeble with a cancer on her face and pain in her breast. At 5 pm met Brother Bradford, a Baptist Minister. Very good meeting. Staid all night with Brother Nelson.

June 12th, at 8 am parted with Bradford. He was going to Sandhill to preach for the Baptist Church. At 11am preached at Stout's Run Communion Service. Large congregation, very solemn service. Elder Shelton administering the Lord's Supper. Took dinner with Henry Ousler. Brother Shelton preached at 4pm and baptized five persons. Took supper at Thomas Ousler's. Staid all night at Noah Tracy's with Brother Shelton Hughes.

June 13th, at 7 am got a letter out of the office at Rome from my son J. D. Mefford and answered it. Met old Mr. Williams as I was coming away from Rome. He said he would never hear me preach again because I said that sprinkling for baptism originated in the catholic

Church. He also said that John never immersed anybody and that Jesus Christ was never immersed. Yet, he had a few days before assisted a preacher in immersing a candidate. I thought I had never heard anything so inconsistent. He also said that Christ said I will sprinkle clean water on you and you shall be clean. Then contradicted it by saying Christ never baptized anybody. Took dinner with Noah Traiye's. Supper at Brother Shevlly's. Preached at night at Ruel's Chapel, a Christian Reunion Church.

June 15th, at 7am on board the steamer Handy started home arriving at Maysville at 11 o'clock. Left Maysville at 12 arriving at Augusta at 3pm. Crossed the river and found little Austin waiting for me with a horse. At 4pm arrived at home and found all well. Gone from home 14 days, traveled two hundred miles. Preached fourteen sermons. Conducted one burial service. Recv'd $5.90

August 21, 1887, at 9am started on a preaching tour in KY. At 11 am preached at Sink Creek Schoolhouse at 4pm. Elder Daugherty preached. Staid all night daughter Nannee.

Aug 22nd, with my Wife. Spent the day with our son Jimmie.

Aug 23rd, passed through Ripley stopping at Brother James Fitches'. Took dinner with Brother Jessie Flaugher and Sister Flaugher. Found Sister Flaugher very sick. Passing through Aberdeen. Crossed the Ohio River to Maysville. At 4pm called at Brother John Dauten's. Spent the night with Elder Yagle.

Aug 24th, at 7am started on my way passing through Plumville, Rectorville, and Bridgeport arrived at my cousins at Firman Springs at 11am. Took dinner with Moses Hull. Called on Elder Essicks a Minister in the disciple Church. After dinner, started on my journey passing through Burtonville and Foxport arriving at Elder Selser's at 4pm and staid all night.

Aug 25th, in company with Brother Selser drove four miles passing though to Mt. Carmel. Took dinner at Henry Arnold's. Preached at night at Cold Springs. Staid all night with Brother Arnold.

Aug 26, preached at night at a Baptist Church near Foxport and staid all night with Brother Selser.

Aug 27th, in company with Brother Selser, started on my journey. Took dinner with Ben Arnold. Passing through Wallingford and Fox Springs arriving at Muses Mills at 5pm. Preached at night. Congregation large. Good interest. Staid all night with Brother Meader.

Sunday, Aug 28th, Morning bright and fair. Social meeting at 9am. Funeral at 11am by Elder Conley. Congregation large and very attentive. Took dinner with Brother Lumans. Called on Brother Berryman Muse and met with an old man that was acquainted with some of my relations many years ago in KY. Preached at night at the church. Very large congregation. Staid all night with Brother Bramer.

Aug 29th, Fine morning. Called on Brother John Beamer who made me a present of a walking cane. Preached at the church at night. Brother Hurst present. Staid all night with Brother Furgeson.

Aug 30th, spent the day with old Brother Conley and Bramer. Mailed a letter to Elder Harold Grayton with $2.00 enclosed for Henry Arnold's subscription for the Herald. Elder Conley preached at night. Very good meeting. Received a card from Jimmie. Staid all night with Brother Furgeson.

Aug 31st, very fine morning. At 11am, Elder Ball preached the funeral of a little child. Services very solemn and impressive. Took dinner at Brother Berryman Muse's. Preached at night at the church. Staid all night with Brother Dudley Muse.

Sept 1, Took dinner at Sister Muse's in company with Brother Conley and two Brothers Johnson. Conference met at 2pm and called to order by the

president Elder Sanders. Invited and took a seat as a visiting brother form the SOC Conference. Staid all night with Brother Furgeson.

Sept 2, at 8 am enjoyed one of the best social meetings I ever enjoyed in Conference. Drafted a report on Obituary and Condolence and submitted it to conference. Preached at Plumer's Lodge in the Disciple Church. Staid all night with Sister Plumer.

Sept 3rd, Memorial service at the church in memory of old Elder Fulls and Elder Click, two Ministers of the KY Conference. Received a letter from my son J. D. Mefford. Staid all night with Brother Meadors. Preached at night at the church.

Sept 4th, Very large congregation program of services and ordination. Sermon by Elder Yagle. Second ordination of three men to the Ministry and the administration of the Lord's Supper. At 2pm started home in company with Brother Jack and George Calan. Preached at night at Cold Springs. Staid all night at Brother Arnold's.

Sept 5th, passing through Mt. Carmel, Orangeburg arriving at Maysville. 10 am crossed the Ohio River and took dinner with Brother John Waldren. Passing through Ripley and Levanna. Staid all night with my daughter Nannee.

Sept 6th, passing through Higginsport arriving at home at 6pm and found all well. Absent from home sixteen days and nights. Preached 10 sermons.

Oct 9th, 1887, recv'd of Ramus Chapel $1.21.

Oct. 6th, received of Fults family $7.00 for funeral services

August 26, 1888, at 6 o'clock am started a trip to KY. Took dinner with my cousin Mrs. Jordan in Levanna. Passing through Ripley at 6pm. Met with Elder J. P. Daugherty and wife at Brother Daniel Howard's and stayed all night.

August 27, crossed the Ohio River and took dinner with Moses Hull in East Maysville passing through Chester, Plumville, Rectorville, Bridgeport, Firman Springs, Burtonville, Foxport, and Mt. Carmel. Arrived at Brother Henry Arnold's and stayed all night and tired with my days travel.

August 28, preached at Cold Springs Schoolhouse text Romans 12th chapter 1st and 2nd verses. Preached at night. Text Psalms 73 and 23rd and 24th verses. Stayed all night at Brother Henry Arnold's.

August 29, in company of Sister Arnold. Spent the day at Brother Simon's. At night preached in the Baptist Church near Foxport. Stayed all night with Elder Selser the president of the KY Conference.

August 30th, spent the day at Brother Selser's. Attended a prayer meeting at the Odd Fellows Hall near Brother Arnold's. Stayed all night with Brother Hailston.

August 31, traveled by the way of Walingsford and Hamburg to Plumer's Landing. Preached at night at the Disciples Church. Stayed all night with Brother Samuel Yagle, Clerk of the KY Conference.

Sept 1, Conference met at 2 o'clock pm. Brother. Manchester preached at night. Social in the close. Spent the night at Brother Meador's.

Sept 2, Social Meeting at 8 am. Very fine meeting.

Sept 3, Made report to Conference on Obituaries and Condolences.

Sept 4, very large congregation. Brother Benet preached at 10 o'clock. Took dinner at Brother Richard Bramer's. Preaching at night by Brother Calan. Stayed all night at Brother Meadow's.

Sept 5, Very rainy morning. Number of sermons preached in the Conference years of 1892 and 1893:

Dallas 3

Prospect MC Church 1

Vanceburg, KY 1

Kinniconick 1

El Bethel, KY 3

"Yes George, I Believe It Will"

John Franklin Burnett, the Secretary of the Christian Convention wrote a somewhat unflattering account from recollection of George Washington Mefford in the Herald of Gospel Liberty Journal on September 2, 1909:

> The following incident occurred before I entered the ministry. I was taking dinner and spending the day in the home of Perry Drake of Higginsport, Ohio, In company with Elders J. P. Daugherty and G. W. Mefford. As I have elsewhere said, Elder Daugherty was a preacher of great ability, a man of scholarly attainments and studious habits. Elder Mefford was as good a man as I ever knew, and possessed rare natural ability as a public speaker, but was not a man of very good education, nor did he give much time to the special preparation of his sermons.
>
> During the afternoon the two ministers were talking about preaching and church attendance, when Elder Mefford (Uncle George as he was lovingly called) said to Elder Daugherty, "Jackson, don't you believe the time will come when the public will not listen to men who have no better qualification for the pulpit than I?" Elder Daugherty was silent and reflective for several minutes before he replied, and when he did reply he said slowly and with great impressiveness, "Yes, George, I believe it will."
>
> Has the time come when men not qualified will not be heard? Then why go on laying upon them the life time embarrassment and shame of failure by ordaining them to the highest and noblest calling among men when we know they cannot succeed. When I meet a man who in all earnestness is trying to preach the gospel and has but a sorry discouraging time of it, and who feels ever and always the sting of failure, as he bends beneath the load, I pity him, with all my heart I pity him, and I lay the shame of it all at the door of the conference that put the burden upon him, knowing that he was not prepared for such a high and holy responsibility. But what shall be said of the churches that steadily neglect to take the *educational*

offering and thus fail to contribute their part to the success of the man called of God to preach the Gospel of His Son.[80]

Although I find no evidence to support that George Washington Mefford was a learned man or as eloquent of a writer as J. F. Burnett suggests, I think that there is sufficient evidence to prove that he was a tireless laborer called in the service of Jesus Christ; a preacher of influence "making impressions on the minds of the people" with God's word; and a servant to the congregations of the churches that he helped to found and foster in the support of more eloquent and influential preachers of the time.

Further, there is evidence found in the letters and documentation that would lead anyone to believe that he was well regarded by his peers and the church leadership. His obituary on the back cover of the 1899 Christians' Annual is additional proof that he was well regarded by church leaders and elders.

Being an elder statesman in the Christian Church, George Washington Mefford was called upon to dispense wisdom; present a calming influence; settle disputes among church elders; and help congregations in need.

On a visit to Augusta, Kentucky, with his wife, George Washington Mefford fell from a neighbor's porch in the dusk of the evening, receiving an injury which produced hemorrhage of the bowels, resulting in his death a few days later. He had reached the age of eighty years and fifteen days.[81]

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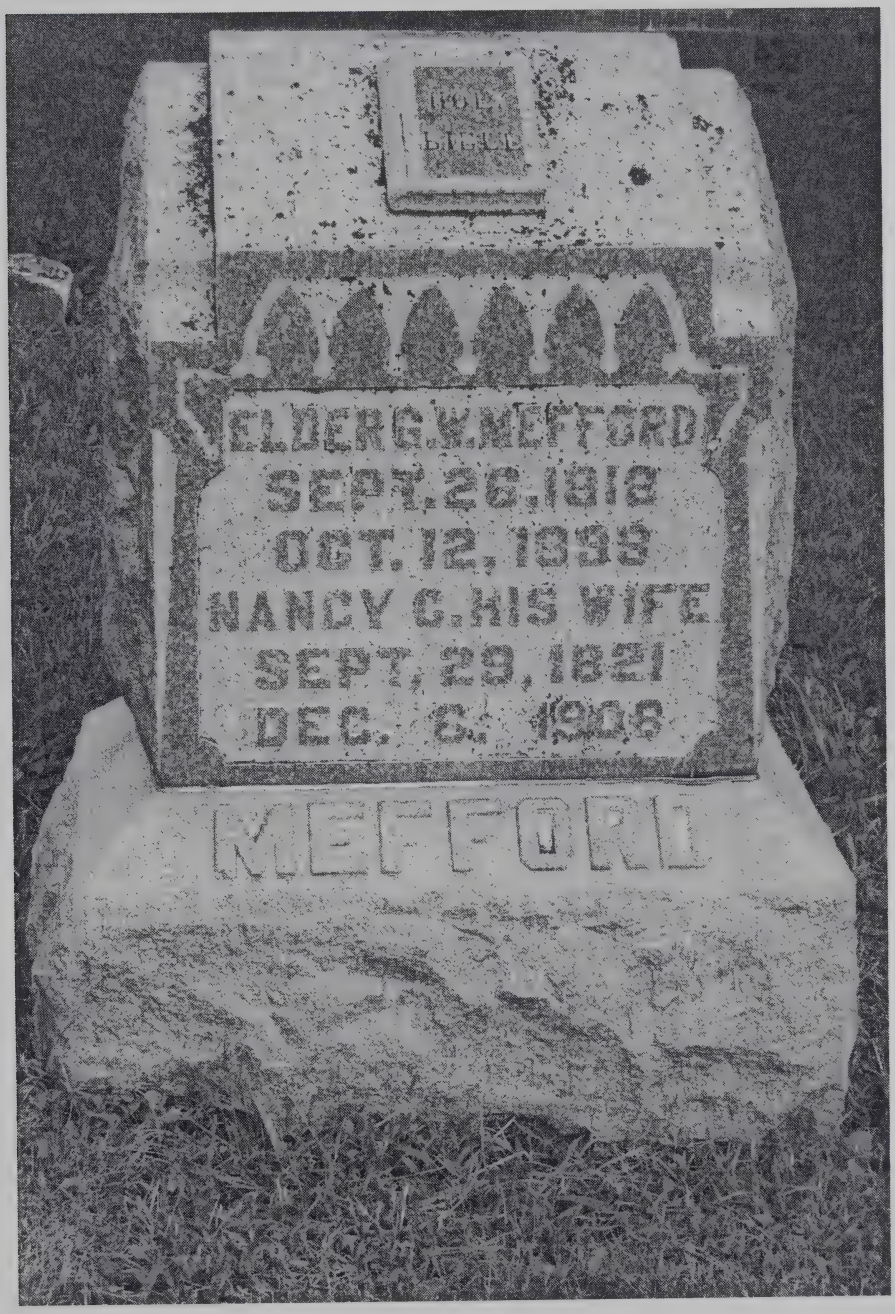
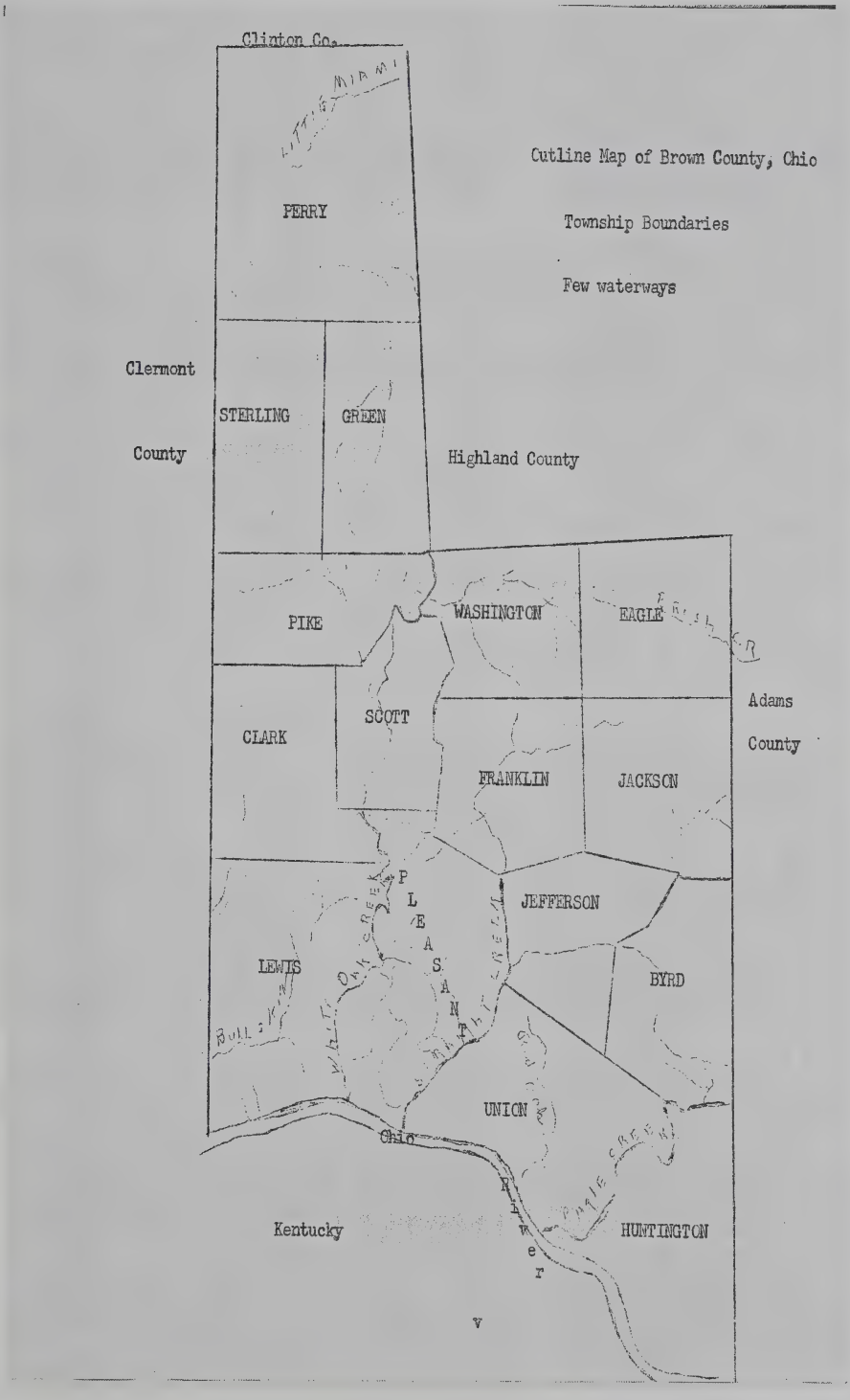
[80] Burnett (1909) Page 1113

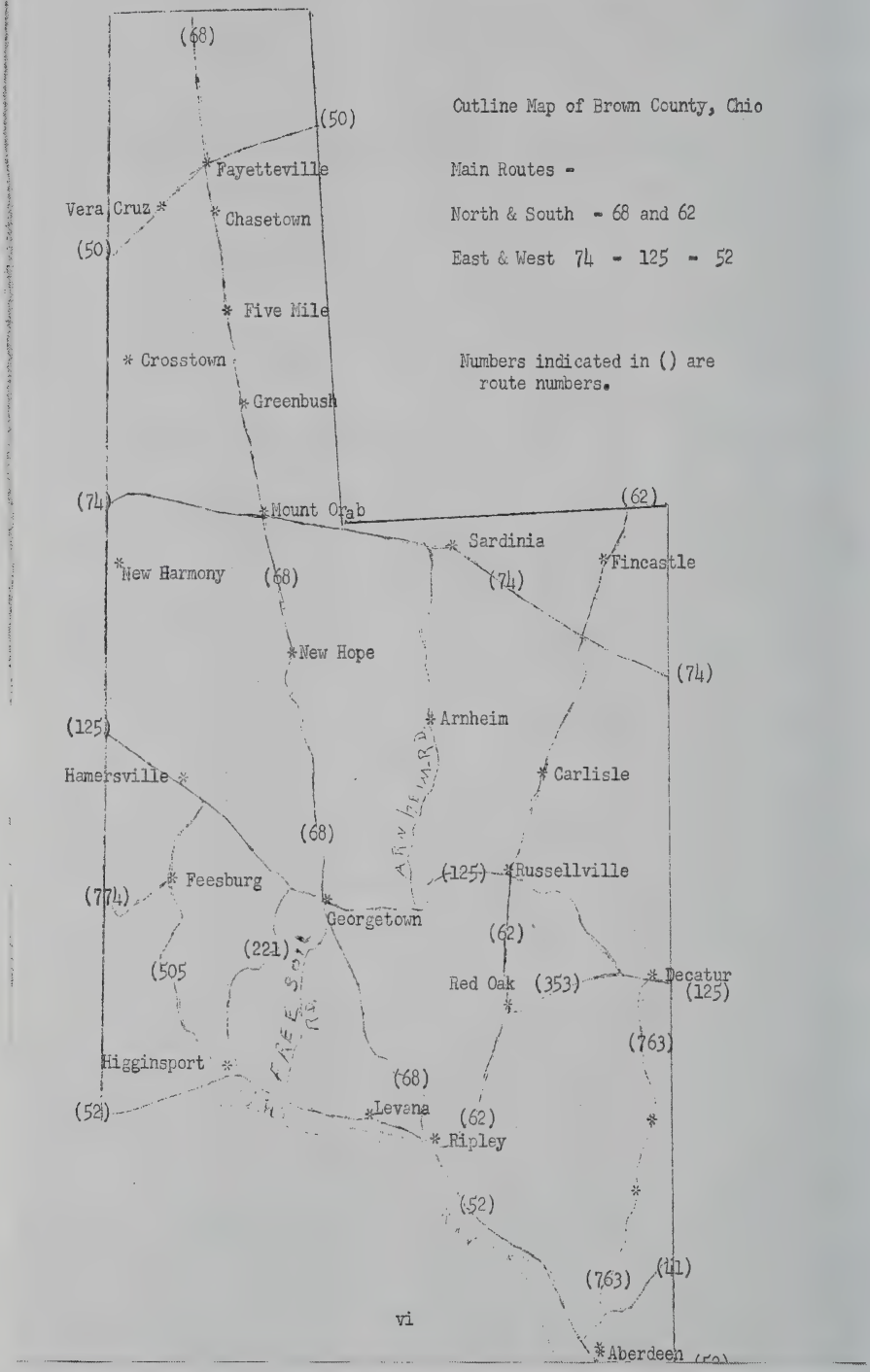
[81] The Christians' Annual (1899)

George Washington Mefford's gravestone in the Pisgah Ridge Christian Chapel Cemetery in Brown County, Ohio



Additional Historical Documents

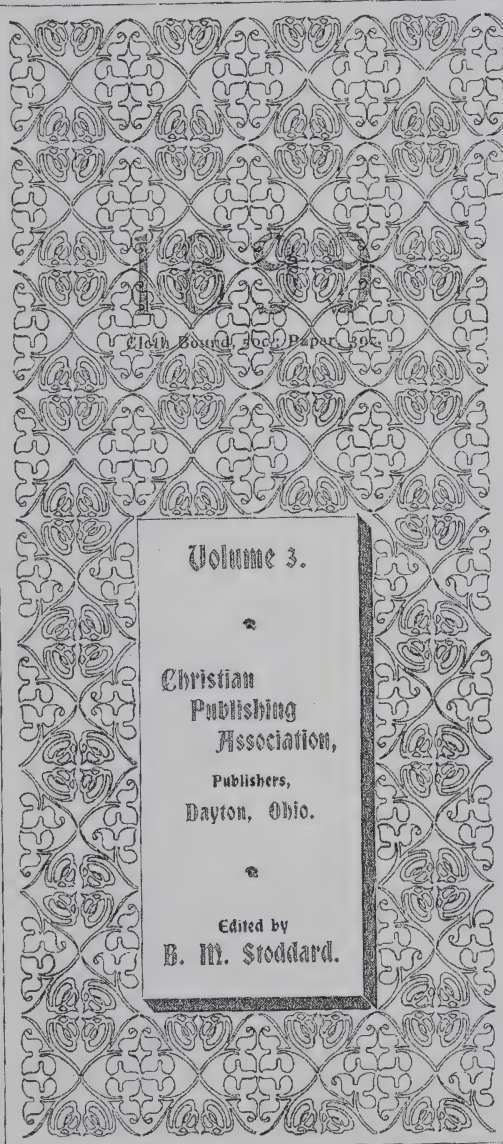

Clinton Co.
LITTLE MIAMI
PERRY
Cutline Map of Brown County, Chio
Township Boundaries
Few waterways
Clermont
County
STERLING
GREEN
Highland County
PIKE
WASHINGTON
EAGLE
Adams
County
CLARK
SCOTT
FRANKLIN
JACKSON
PLEASANT
JEFFERSON
LEWIS
BYRD
UNION
Chio
River
Kentucky
HUNTINGTON

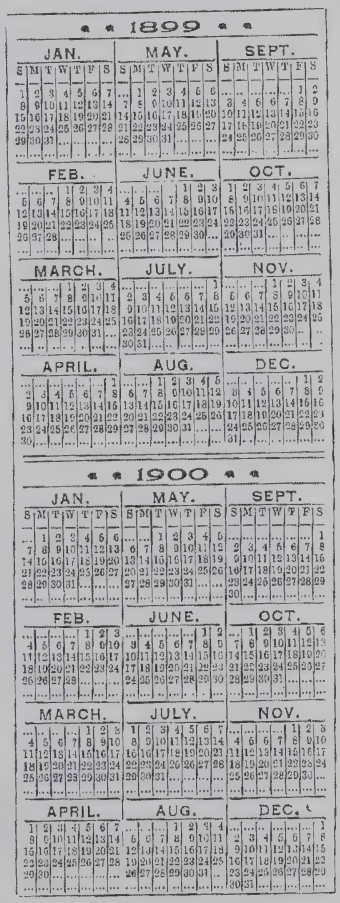

Outline Map of Brown County, Ohio
Main Routes -
North & South - 68 and 62
East & West 74 - 125 - 52
Numbers indicated in () are route numbers.
(68)
(50)
Fayetteville
Vera Cruz
Chasetown
(50)
Five Mile
Crosstown
Greenbush
(74)
Mount Orab
(62)
Sardinia
Fincastle
New Harmony
(68)
(74)
New Hope
(74)
(125)
Arnheim
Hamersville
Carlisle
ARNHEIM RD
(68)
(774)
Feesburg
(125)
Russellville
Georgetown
(62)
(221)
(505)
Red Oak
(353)
Decatur
(125)
(763)
Higginsport
(68)
(52)
Levana
(62)
Ripley
(52)
(763)
(41)
vi
Aberdeen

CONVENTION NUMBER

The

Christians' Annual





Officers of the American Christian Convention.

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Department Secretaries.

Index, Last Page

The Christians' Annual, 1899

Edited by B. M. STODDARD.

PREFACE.

THE CHRISTIANS.

Do you ask, Who are the people whom this ANNUAL represents? To answer briefly, they are—

1. A people who call themselves simply Christians. They do not arrogate the title to themselves. To that name they accord an equal right to all who accept Christ as Savior and Leader. They cannot, however, accept a human title for a church of which Christ is Founder and Head—a title different from that divinely given to his followers "first in Antioch." They cannot accept a name whose very enunciation is suggestive of human headship and of party divisions in the one family of Christ.

2. They hold to the union of all believers in the services and sacraments of the church, and in all religious labor for the conversion and salvation of man. They have ever averred that Christian brotherhood is not a kinship of ecclesiastical creation; that the oneness for which Christ prayed is not a unity of opinion, but of spirit; a union not possible to clashing creeds; a union of Pentecostal creation; a fellowship that follows the irresistible attraction of spiritual affinities. They foster friendship and fellowship with all sister denominations, but have no faith in a legislated union of Christ's followers. They believe that genuine unity is of Christian love, and is therefore the logical and normal relation of all who are Spirit-born into the visible church of Christ. They humbly hope that both by teaching and example they may bear some part in cementing a universal brotherhood and coöperation in which the church of Christ may stand before an amazed and admiring world in the glory of a unity and love that shall be the fit and full answer of our Savior's prayer.

3. They hold that the Bible, being the revealed will of God, should be accepted as the sole source of authority in all matters of faith and practice. It seems to them that if the Bible is God's only written revelation to the world, his church, his children; if it alone has rescued humanity from barbarism; if it is the universally acknowledged manual of Christianity; if Protestantism claims it essential even to the highest mission of the American common school, to the highest, soundest, safest standard of national, civil, social, domestic relations,—if all this is true of the Bible and conditioned upon the Bible, the Christians believe this Book to be also the highest, the best, the only inspired and divinely authorized manual of doctrine, reproof, correction, and instruction in righteousness.

4. They allow and vindicate the right of individual judgment in the interpretation of the Bible, making the Christian life and spirit the only test of Christian fellowship. They

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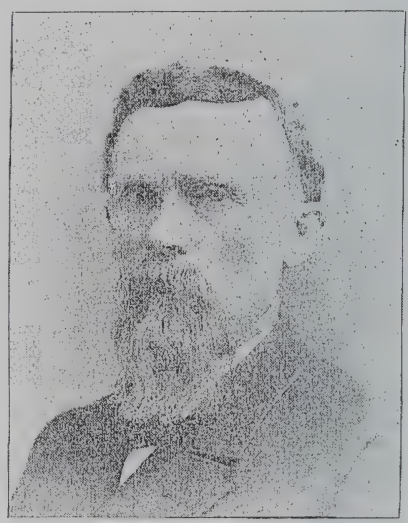
believe it to be Christ's own teaching that those who, in spiritual union with him, do his will, shall know the doctrine that is of God, and shall be guided into the truth by the Spirit of truth. This privilege, therefore, of candid, intelligent interpretation leads true disciples *into* the Scriptural conditions of Christian fellowship, and not *away* from those conditions. Herein, again, would the Christians help to make the church of Christ one as he and the Father are one.



REV. H. Y. RUSH.

THE ANNUAL.

The title of this volume tells at once the nature of its contents. But the variety and value of the matter published cannot be told in a mere title. An Annual of such fullness and diversity of contents has been produced by no other denomination. Remarkable evolution this from the 54-page *Christian Almanac* of 1872. Look over its index, turn its pages, scan its contents, walk through its art gallery and get inspiration from the faces of faithful servants—some yet toiling, some translated—faces of "honorable women and men not a few."

ITS CONTENTS IN GENERAL.

A summary are these of all information concerning the Christians. They are a library of gathered facts. They are a casket of statistical treasures. They are an encyclopedia of instruction. They are an answer to every-day and constantly-arising questions. Who we are, what we are, where we are—location of our churches, their growth, their gifts—ask about any of these things—about many other things—and this ANNUAL for 1899 makes reply.

CONTENTS IN PARTICULAR.

These embrace minutes of conventions, conferences, names and locations of same, their strength, their officers, their ministers and addresses; State Associations, their officers, department secretaries, etc.; the Southern Christian Convention, its officers, ordained and unordained ministers, addresses, and other matters that concern the whole brotherhood; reports on Education, Missions, Sunday School, Christian Endeavor, prayer-meeting topics for the year, with weekly dates, subjects, and Bible references; colleges and the Biblical School, with their locations. To be yet more specific, the ANNUAL for the year 1899 contains much more matter than any like publication of the past. These fuller and specially valuable contents consist of important minutes, in part as follows:

1. General Christian Convention, Union Mills, N. Y., 1834.
2. Christian General Book Association, New York City, 1838.
3. Christian General Book Association, Stafford, N. Y., 1842.
4. Christian General Book Association, Union Mills, N. Y., 1846.

5. Christian General Convention, Marion, N. Y., 1850.

Christian General Book Association, Marion, N. Y., 1850.

6. American Christian Convention, Newmarket, Ontario, 1898.

Christian Publishing Association, Newmarket, Ontario, 1898.

THE NEWMARKET CONVENTION.

This being our latest and in some respects the most important of all our general conventions, its minutes, reports, papers, revised statistics, etc., are all published in this ANNUAL, filling forty-one pages. Thirty pages additional are devoted to minutes, reports, and many valuable facts concerning the Christian Publishing Association. Thus it is seen that the first one hundred pages of the ANNUAL are themselves a

GOLD MINE OF INFORMATION,

Devoted as they are to conventions whose valuable history has been to the general reader hitherto wholly unavailable. As to the Newmarket meeting, several of its papers herein published are gems worthy to be preserved and often read for their beauty of spirit, excellence of thought, and elegance of expression.

MORE AND MORE.

Following the class of contents above described are many more pages of latest and most carefully prepared statistics—pages of facts, figures, faces that will make the volume a treasure in the library and an attraction on every center-table. Children who have access to this ANNUAL will gain a fuller knowledge of, and awaken to a new interest in, the church and the religious work of their parents. Hence it is

A BOOK FOR EVERY FAMILY—

(1) Because it represents our people, our views, our growth, our strength, plans, purposes, and prospects. (2) Because it is the only publication of the kind for our people. (3) Because more full of photography than any Year Book preceding it, or any ever produced by other denominations. (4) Because it is the 1899 ANNUAL—the last of the century—a centennial memorial and reminder of those simultaneous movings in men's minds and hearts, which, in 1801, broke out at Cane Ridge in Pentecostal flame and ecclesiastical freedom—in tongues of fire that had already made O'Kelley and Jones eloquent in the speech of a more perfect spiritual emancipation.

BINDING.

Yes, cloth binding is a little dearer than paper, but this grand ANNUAL is not a mere almanac for a year or a novel that bears but a single reading. This is a volume for preservation, for the library, and for frequent future reference. It is a volume for your center-table, your children, visitors, guests, and friends. Its uses and its value are not limited to your own lifetime, but will be precious to other generations. Pamphlets and all paper-backs are quickly mislaid and lost. For these and other reasons you will want the ANNUAL in its excellent and durable cloth binding.

ITS PRICE.

One who has been a printer and publisher many years wonders how our ANNUAL for '99 can be published and cloth-bound at fifty cents. Agent Stoddard does this in three ways: By a skilful economy, a wide experience in publishing, and his strong faith in this ANNUAL'S large and quick sale. Let our people be quick to purchase. The photographs themselves, worth hundreds of dollars, should put this great year book into every home. Quick purchases will pay a debt of grati-

tude to Agent Stoddard. He has never before given to our people so much at so small a cost. Ministers and members should all have the *Herald of Gospel Liberty* and every ANNUAL and every volume issued from our own Publishing House. In so doing our people will give their proper and helpful support to Editor Summerbell, the Agent, and the newly elected Board of Trustees.

These officers have accepted their positions with the high purpose, under divine guidance, of four years' earnest devotion to the interests of our paper, the success of our Publishing House, and the hearty, harmonious coöperation of the brotherhood, east, west, north, and south, in carrying forward the providential mission of our people.

H. Y. RUSH.

***PLACES AND DATES OF OUR SEVENTEEN QUADRENNIAL CONVENTIONS.**

1. Union Mills, New York, October, 1834.
2. New York City, October, 1838.
3. Stafford, New York, October, 1842.
4. Union Mills, New York, October, 1846.
5. Marion, New York, October, 1850.
6. Cincinnati, Ohio, October, 1854.
7. New York City, October, 1858.
8. Medway, New York, October, 1862.
9. Marshall, Michigan, October, 1866.
10. Oshawa, Ontario, Canada, October, 1870.
11. Stanfordville, New York, October, 1874.
12. Franklin, Ohio, October, 1878.
13. Albany, New York, October, 1882.
14. New Bedford, Massachusetts, October, 1886.
15. Marion, Indiana, October, 1890.
16. Haverhill, Massachusetts, October, 1894.
17. Newmarket, Ontario, Canada, October, 1898.

NOTE.—The minutes of the first five and last named conventions above are printed in this ANNUAL. In connection with the minutes are credited articles which give information about the meetings before and after they convened. These articles are explanatory as well as interesting.

NOTE.—It is our aim to issue a Centennial Number of the ANNUAL for 1900. However, the minutes of 1854, and later conventions, will be given. This done, and in two or three numbers the ANNUALS will contain *all* the minutes of *all* our quadrennial sessions.

*Conventions and other general meetings have been held besides these.

George Washington Mefford's obituary which constitutes the back cover of the 1899 Christians' Annual

HONORED IN LIFE; MOURNED IN DEATH; CROWNED IN HEAVEN.

ELDER GEORGE W. MEFFORD.

Eldest son of the late Henry and Elizabeth Mefford, of Brown County, Ohio, died in Augusta, Kentucky, October 11, 1898, having reached the ripe old age of eighty years and fifteen days. While he and his wife were there on a visit he fell from a neighbor's porch in the dusk of the evening, receiving an injury which produced hemorrhage of the bowels, resulting in his death a few days afterward. He was united in marriage with Miss Nancy Evans March 29, 1840, was converted and joined the Christian Church at Pisgah, near Ripley, Ohio, the same year, under the labors of Elder Alex. McClain. After serving the church faithfully as deacon for several years he and his family moved to near Pleasant Hill Church, where he commenced preaching in 1848, under church license. He united with the Southern Ohio Conference as a licentiate in 1849, and was ordained to the full work of the gospel ministry in 1851. He lived a faithful Christian fifty-eight years and a worthy minister of the gospel fifty years. During all these years his life was a consistent one and his church an unassailable.

He was a man of strong feelings and deep sympathy in sorrow, and could console those other would fail. Thus, in general, with his deeply sanctified sincerity, opened his soul for an unusual number of funeral services. Perhaps he has visited the sick and aged and prayed with the sorrowing more frequently than any other minister of the Southern Ohio Conference. His name became a household word in many a family, whose children loved to see "Uncle George" coming and to hear him sing and pray.

After an affectionate farewell to his family and friends a few years present, in last words were, "All is right. Like Job, I am just waiting till my change comes."

The deceased leaves an aged widow and four children, together with many other relatives and friends, to mourn the loss of a true and devoted husband, a kind and affectionate father, a good neighbor, and a faithful brother in the Lord.

J. P. [illegible]

Ohio Census, 1790-1890

Name:	**John Mefford**
State:	OH
County:	Clermont County
Township:	No Township Listed
Year:	1806
Record Type:	Tax list
Page:	021
Database:	OH Early Census Index

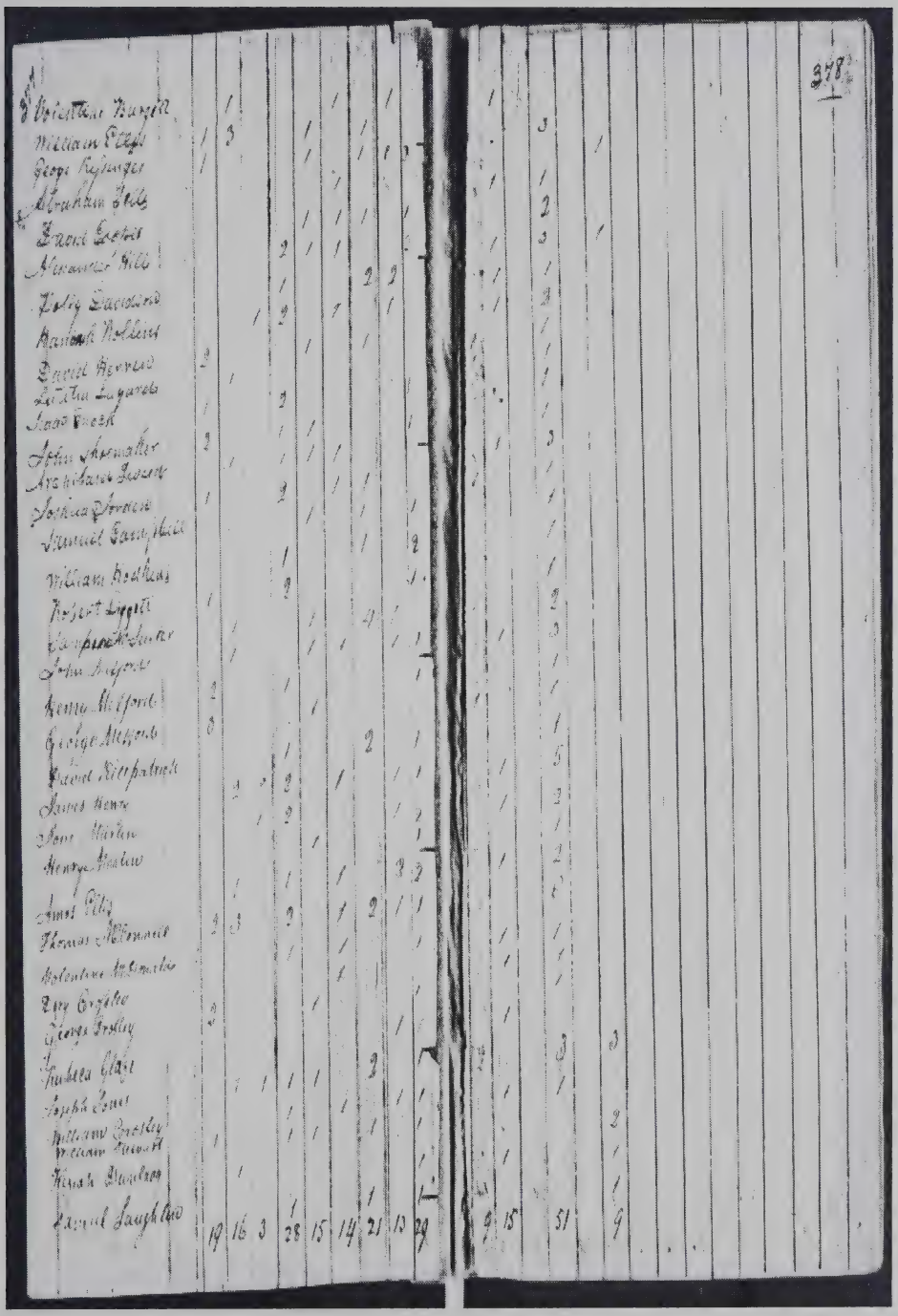
Source Information:

Jackson, Ronald V., Accelerated Indexing Systems, comp.. *Ohio Census, 1790-1890* [database on-line]. Provo, UT, USA: The Generations Network, Inc., 1999. Original data: Compiled and digitized by Mr. Jackson and AIS from microfilmed schedules of the U.S. Federal Decennial Census, territorial/state censuses, and/or census substitutes.

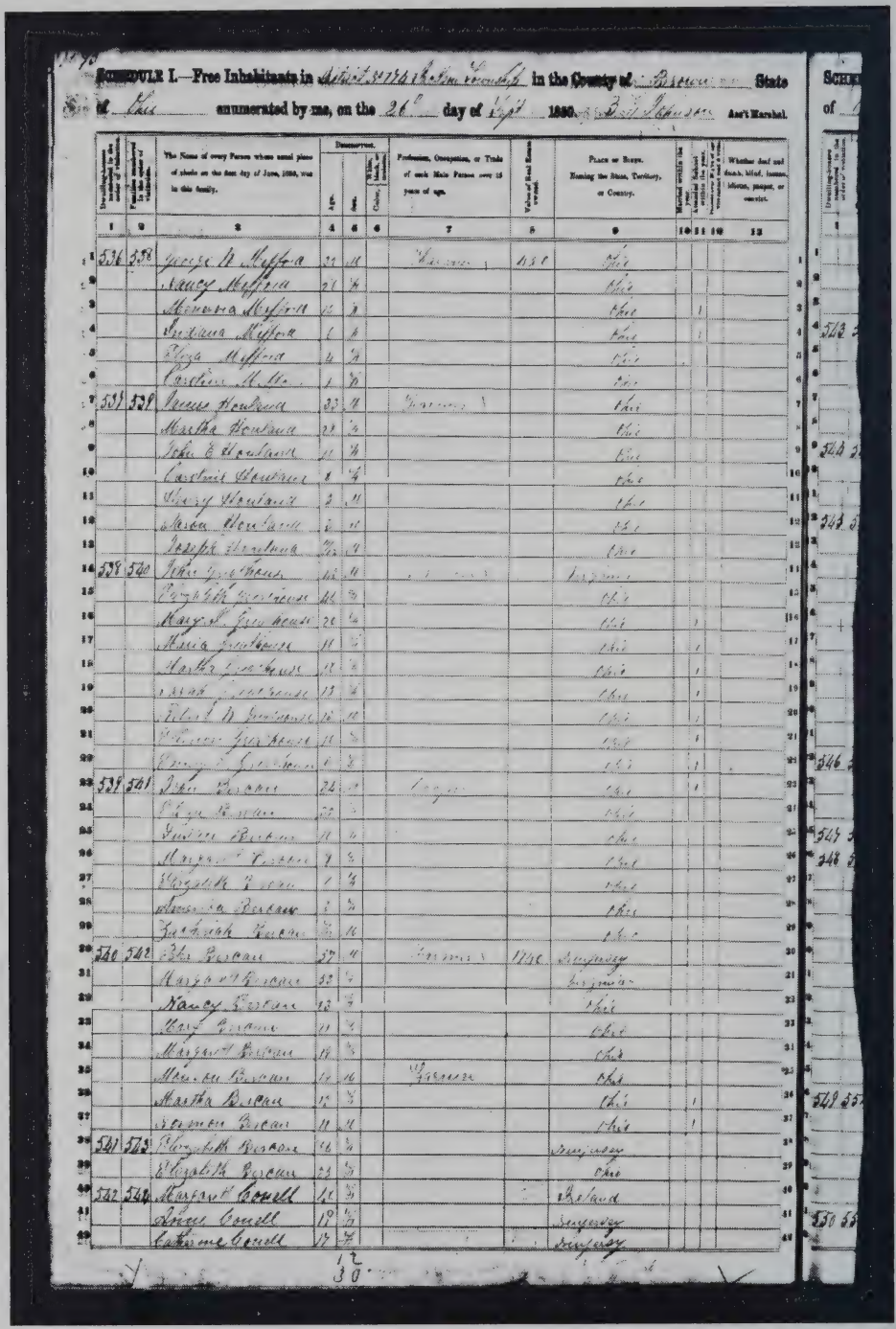
Description:

This database contains indexes to the Ohio (U.S.A.) portion of the 1790-1870 U.S. Federal Censuses as well as indexes to the 1840 Pensioners List, the 1890 Veteran's Schedule, and other early censuses. Information contained in these indexes can include name, state, county, township, year of record, and name of record set.

1820 US Census (John Mefford and Henry Mefford)



1850 US Census (George W. Mefford, Nancy Mefford, and children)

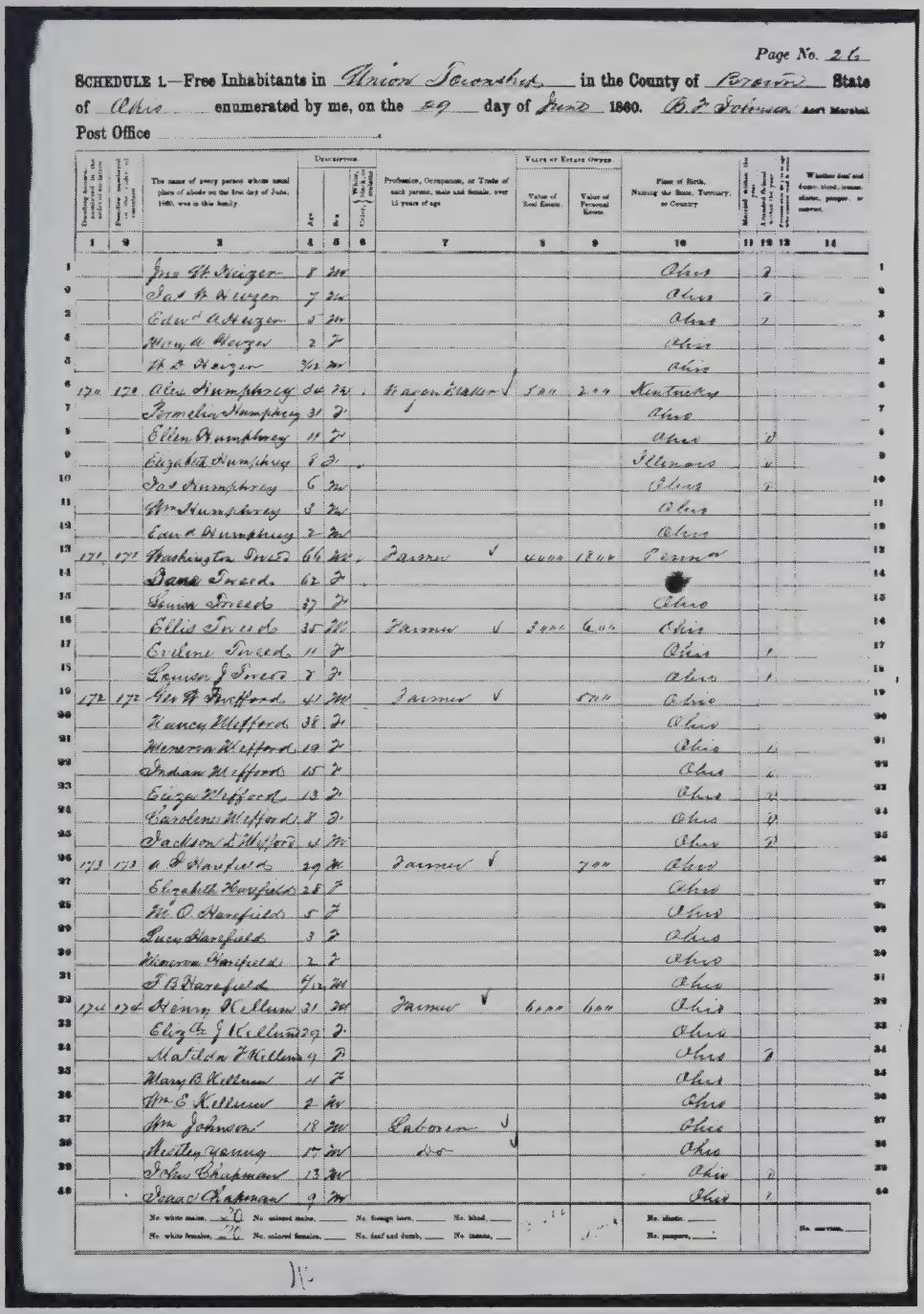


SCHEDULE I.—Free Inhabitants in [illegible] in the County of [illegible] State of [illegible] enumerated by me, on the 26th day of Sept 1850. [illegible] Ass't Marshal.

Dwelling-houses numbered in the order of visitation	Families numbered in the order of visitation	The Name of every Person whose usual place of abode on the first day of June, 1850, was in this family.	Description. Age	Sex	Color, black, or mulatto	Profession, Occupation, or Trade of each Male Person over 15 years of age.	Value of Real Estate owned	Place of Birth. Naming the State, Territory, or Country.	Married within the year.	Attended School within the year.	Persons over 20 who cannot read and write.	Whether deaf and dumb, blind, insane, idiot, pauper, or convict.
1	2	3	4	5	6	7	8	9	10	11	12	13
536	538	George N Mefford	29	M		Farmer	650	Ohio				
		Nancy Mefford	26	F				Ohio				
		Semora Mefford	10	F				Ohio		1		
		Susana Mefford	6	F				Ohio		1		
		Eliza Mefford	4	F				Ohio				
		Caroline M Mefford	1	F				Ohio				
537	539	James Haviland	23	M		Farmer		Ohio				
		Martha Haviland	23	F				Ohio				
		John C Haviland	1	M				Ohio				
		Caroline Haviland	1	F				Ohio				
		Mary Haviland	2	F				Ohio				
		Mason Haviland	5	M				Ohio				
		Joseph Haviland	7	M				Ohio				
538	540	John [illegible]	46	M		[illegible]		[illegible]				
		Elizabeth [illegible]	46	F				Ohio				
		Mary A [illegible]	20	F				Ohio		1		
		Maria [illegible]	18	F				Ohio		1		
		Martha [illegible]	17	F				Ohio		1		
		[illegible]	13	F				Ohio		1		
		[illegible]	16	M				Ohio		1		
		[illegible]	11	M				Ohio		1		
		[illegible]	9	M				Ohio		1		
539	541	John Pearce	22	M		Farmer		Ohio		1		
		Eliza Pearce	22	F				Ohio				
		Perry Pearce	1	M				Ohio				
		Margaret Pearce	9	F				Ohio				
		Elizabeth Pearce	7	F				Ohio				
		Nancy Pearce	5	F				Ohio				
		Sarah Pearce	3	F				Ohio				
540	542	Eli Pearce	57	M		Farmer	1700	Virginia				
		Margaret Pearce	52	F				Virginia				
		Nancy Pearce	18	F				Ohio				
		Mary Pearce	11	F				Ohio				
		Margaret Pearce	14	F				Ohio				
		Marcus Pearce	12	M		Farmer		Ohio				
		Martha Pearce	15	F				Ohio		1		
		Solomon Pearce	11	M				Ohio		1		
541	543	Elizabeth Pearce	26	F				Virginia				
		Elizabeth Pearce	23	F				Ohio				
542	544	Margaret Cowell	41	F				Ireland				
		Mary Cowell	19	F				Virginia				
		Catharine Cowell	17	F				Virginia				

12
30

1860 US Census (George W. Mefford, Nancy Mefford, children, and Jackson D. Mefford)



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SCHEDULE 1.—Free Inhabitants in Union Township in the County of Preble State of Ohio enumerated by me, on the 29 day of June 1860. B. F. Coleman Asst Marshal.

Post Office .....

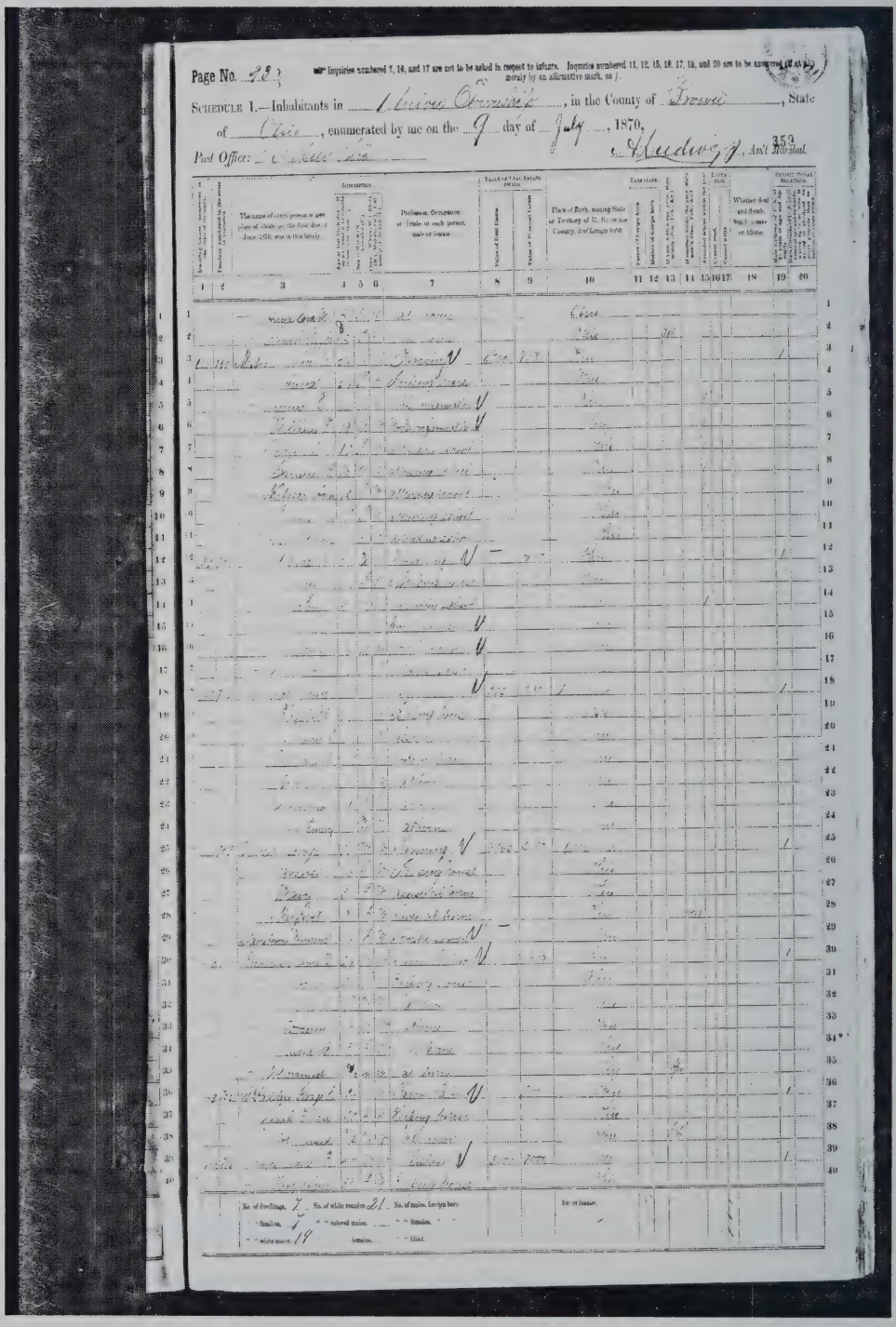
Dwelling-houses numbered in the order of visitation	Families numbered in the order of visitation	The name of every person whose usual place of abode on the first day of June, 1860, was in this family.	Age	Sex	Color, black, or mulatto	Profession, Occupation, or Trade of each person, male and female, over 15 years of age	Value of Real Estate	Value of Personal Estate	Place of Birth, Naming the State, Territory, or Country	Married within the year	Attended School within the year	Persons over 20 years of age who cannot read and write	Whether deaf and dumb, blind, insane, idiotic, pauper, or convict
1	2	3	4	5	6	7	8	9	10	11	12	13	14
		Jno H. Heizer	8	M					Ohio		1		
		Jas B. Heizer	7	M					Ohio		1		
		Edwd A. Heizer	4	M					Ohio		1		
		Mary A. Heizer	2	F					Ohio				
		H. D. Heizer	3/12	M					Ohio				
170	170	Alex Humphrey	34	M		Manufacturer	500	200	Kentucky				
		Permelia Humphrey	31	F					Ohio				
		Ellen Humphrey	11	F					Ohio		1		
		Elizabeth Humphrey	8	F					Illinois		1		
		Jas Humphrey	6	M					Ohio		1		
		Wm Humphrey	5	M					Ohio				
		Chas A. Humphrey	3	M					Ohio				
171	171	Washington Dills	66	M		Farmer	4000	1200	Penn				
		Dana Dills	62	F					[illegible]				
		Jenna Dills	37	F					Ohio				
		Ellis Dills	35	M		Farmer	3000	600	Ohio				
		Erlene Dills	11	F					Ohio		1		
		Louisa J Dills	8	F					Ohio		1		
172	172	Geo W Mefford	41	M		Farmer		500	Ohio				
		Nancy Mefford	36	F					Ohio				
		Minerva Mefford	19	F					Ohio		1		
		Indiana Mefford	15	F					Ohio		1		
		Eliza Mefford	13	F					Ohio		1		
		Caroline Mefford	8	F					Ohio		1		
		Jackson D Mefford	6	M					Ohio		1		
173	173	A D Mansfield	29	M		Farmer		700	Ohio				
		Elizabeth Mansfield	28	F					Ohio				
		M. A. Mansfield	5	F					Ohio				
		Lucy Mansfield	3	F					Ohio				
		Minerva Mansfield	2	F					Ohio				
		J B Mansfield	3/12	M					Ohio				
174	174	Henry Kellum	31	M		Farmer	6000	600	Ohio				
		Eliz[illegible] J Kellum	29	F					Ohio				
		Matilda F Kellum	4	F					Ohio		1		
		Mary B Kellum	1	F					Ohio				
		Wm E Kellum	2	M					Ohio				
		Wm Johnson	18	M		Laborer			Ohio				
		Mellen Young	17	M		do			Ohio				
		John Chapman	13	M					Ohio		1		
		Isaac Chapman	9	M					Ohio		1		

No. white males, 20 No. colored males, ____ No. foreign born, ____ No. blind, ____
No. white females, 20 No. colored females, ____ No. deaf and dumb, ____ No. insane, ____

No. idiotic, ____
No. paupers, ____

No. convicts, ____

1870 US Census (George W. Mefford, children, Jackson D. Mefford and Nancy Mefford)



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SCHEDULE 1.—Inhabitants in [illegible], in the County of Brown, State of Ohio, enumerated by me on the 9 day of July, 1870.

Post Office: [illegible]

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[illegible], Asst Marshal.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Dwelling-houses numbered in the order of visitation	Families numbered in the order of visitation	The name of every person whose place of abode on the first day of June, 1870, was in this family.	Age at last birthday. If under 1 year, give months.	Sex	Color, white, black, mulatto, Chinese, or Indian	Profession, Occupation or Trade of each person, male or female	Value of Real Estate owned	Value of Personal Estate owned	Place of Birth, naming State or Territory of U. S., or the Country, if of foreign birth	Father of foreign birth	Mother of foreign birth	Married within the year	Attended School within the year	Person over 20 years of age who cannot read	Person over 20 years of age who cannot write	Deaf-mute, blind, insane, or idiotic	Whether deaf and dumb, blind, insane, or idiotic	Whether maimed, crippled, bedridden, or otherwise disabled	

[illegible]

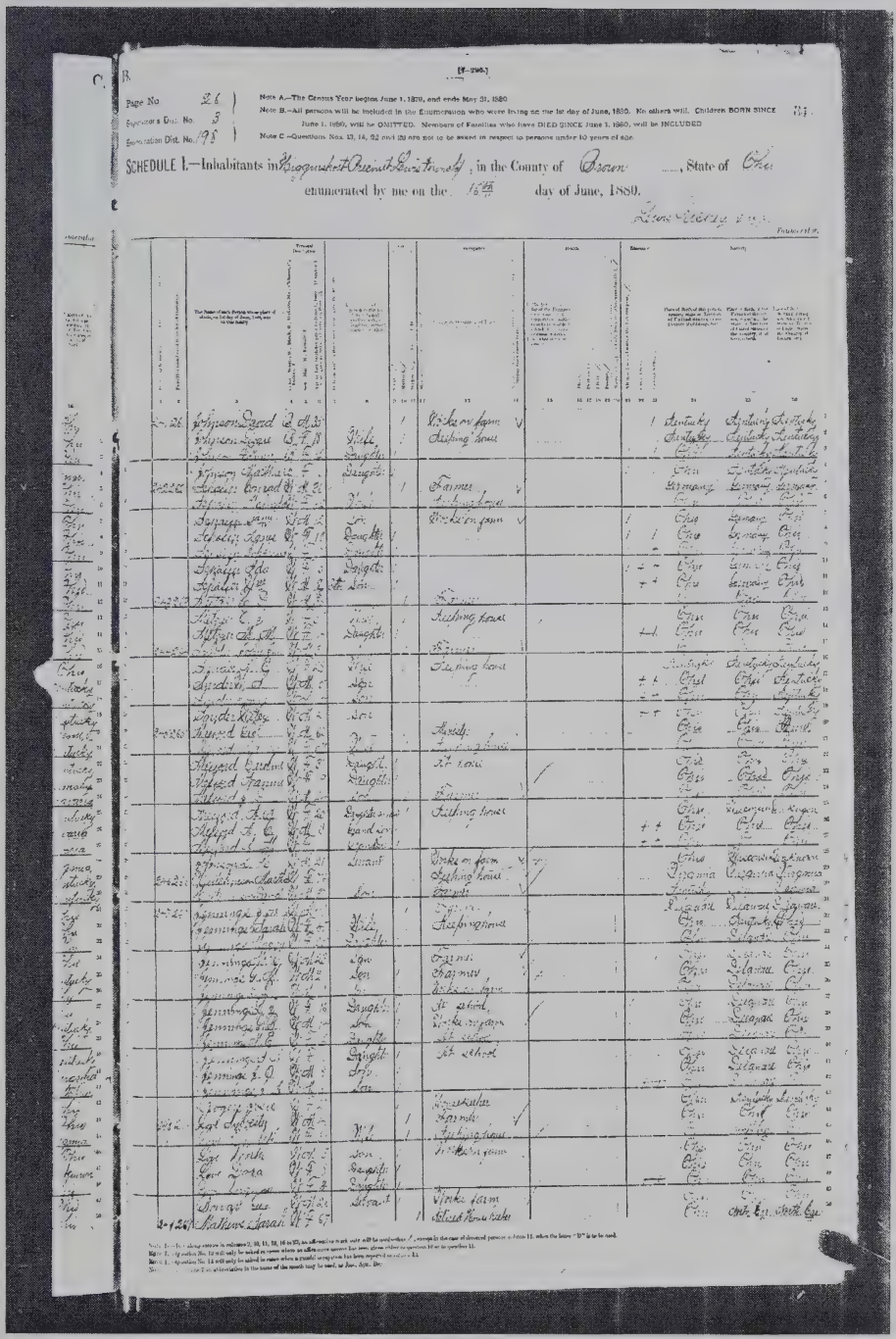
No. of dwellings, 7 No. of white females, 21 No. of males, foreign born

" families, 7 " " colored males, " " " females, "

" white males, 19 " females, " " blind,

No. of deaths,

1880 US Census (George W. Mefford, Nancy Mefford, J. D. Mefford, and children)



The Mefford Family – 1914

Front Row (left to right): (children unidentified)

Anna May Turner Mefford (Sister of Austin C. Mefford)

Jackson Daugherty Mefford (Son of George Washington Mefford and Father of Austin C. Mefford)

Amelia V. Johnson Mefford (Wife of Jackson D. Mefford and Mother of Austin C. Mefford)

Linny Mefford Trauget (Sister of Austin C. Mefford)

Mary Bayless Jones Mefford (Wife of Austin C. Mefford and Mother of Stanley C. Mefford and Lewis Mefford)

Middle Row (left to right):

Stanley Carr Mefford (Son of Austin C. Mefford and Brother of Lewis Mefford)

Charles Turner, Lewis Mefford (Son of Austin C. and Mary B. Mefford),

Austin Carr Mefford, Thomas Trauget, John Trauget

Back Row (left to right): Jesse Mefford, Homer Mefford, and Peter Mefford (Brothers of Austin C. Mefford)

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Cover Art - *Baptism in Woodin Creek*. 1907. Photograph. The Columbian Publishing Company copyright © 2010, Battle Ground, Washington. Print.

George W. Mefford Pencil Drawing – The Christians' Annual 1899, Back Cover – Disciples of Christ Historical Society Archives, Nashville, Tennessee

Drawing of a typical flatboat from the mid-nineteenth century - http://etc.usf.edu/clipart/12800/12881/flat-boat_12881_md.gif

A Transcription of John Mefford's Last Will and Testament from *Brown County Ohio Wills, Volume I,* page 244

Mefford Station Placard photo – Stan Mefford, September 2008, Washington, KY

Mefford Station Cabin photo – Stan Mefford, September 2008, Washington, KY

Red Oak Cemetery photos – Ohio Genealogy - http://www.ohgenealogy.com/brownco/redoakview2.jpg

http://www.ohgenealogy.com/brownco/redoakview3.jpg

George Washington Mefford's Bible, 1816 – Inside Front Cover, Title Page and Pages 677-680

Abbreviated Mefford Family Tree – Ancestory.com

Amelia V. Johnson Death Certificate – Ancestory.com

Jackson D. Mefford Death Certificate – Ancestory.com

Drawing entitled, "Going to Conference": Illustration from *The Circuit Rider: A Tale of the Heroic Age* by Edward Eggleston

Barton Stone illustration: http://upload.wikimedia.org/wikipedia/en/7/7b/Stonebw01.jpg

Thomas Campbell illustration: http://upload.wikimedia.org/wikipedia/en/c/c2/CampbellThomas.gif

Drawings and Illustrations

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Alexander Campbell illustration:
http://upload.wikimedia.org/wikipedia/en/3/3c/Alexander_Campbell_young.jpg

Walter Scott illustration:
http://upload.wikimedia.org/wikipedia/en/2/2c/Walter_Scott_%28Evangelist%29.jpg

"Raccoon John" Smith illustration:
http://upload.wikimedia.org/wikipedia/en/3/37/SMITH_Raccoon_John.jpg

Pages from George Washington Mefford's journal titled, *Higginsport: September 23, 1853*

Letter to George Washington Mefford from J. P. Daugherty, December 13, 1880

Court Summons for Rev. G. W. Mefford, Brown County, Ohio, 1881

Handbill to commemorate the close of the Christian Conference at Bethlehem Church, October, 24, 1882

Postcard to George Washington Mefford from J. F. Burnett, May 14, 1883.

Southern Ohio Christian Conference Newsletter from J. F. Burnett, October 26, 1885

Letter to George Washington Mefford from J. F. Burnett, November 11, 1887

Southern Ohio Christian Conference Newsletter from J. F. Burnett, July 17, 1893

Letter to George Washington Mefford from J. R. Selsor of Foxport, Kentucky, August 17, 1893

Conference Herald Newsletter, October 30, 1893

G. W. Mefford Ledger Page Showing Work Performed For Jacob Double, 1857-1858

G. W. Mefford Ledger Sheet Showing Worked Performed for Dr. Washington Tweed, 1860

Drawings and Illustrations

(In the order they appear, continued)

Pisgah Ridge Christian Chapel sign over the front door of the Church photo: Stan Mefford, September 2008, Pisgah Ridge Christian Chapel, Brown County, Ohio

Survey of Pisgah Cemetery from *The Treasurers of Pisgah & Levanna, Ohio*, page 92

Carl N. Thompson Memorial photo: Stan Mefford, September 2008, Pisgah Ridge Christian Chapel Cemetery, Brown County, Ohio

Pisgah Ridge Christian Chapel photo: Stan Mefford, September 2008, Pisgah Ridge Christian Chapel, Brown County, Ohio

Pages from George Washington Mefford's journal titled, *Higginsport: September 23, 1853* – Dates, Locations, Miles Traveled, and Services Conducted

Elder G.W. Mefford headstone photo: Stan Mefford, September 2008, Pisgah Ridge Christian Chapel Cemetery, Brown County, Ohio

Outline Maps of Brown County, Ohio – Tombstone Inscriptions of Brown County, Ohio, Volume 1, Compiled by Lillian Colletta and Leslie Puckett 1963, Ripley Ohio Library Collection

1899 Christians' Annual Front, Inside Cover, Pages 1-4, and Back Cover - Disciples of Christ Historical Society Archives, Nashville, Tennessee

Ohio Census record 1790-1890 of John Mefford, tax list 1806 – Ancestory.com

1820 Census page – Ancestory.com

1850 US Census page – Ancestory.com

1860 US Census page – Ancestory.com

1870 US Census page – Ancestory.com

1880 US Census page – Ancestory.com - Source Citation: Year: *1880*; Census Place: *Lewis, Brown, Ohio*; Roll T9_*996*; Family History Film: *1254996*; Page: *341.2000*; Enumeration District: *198*; Image: *0340*.

Drawings and Illustrations

(In the order they appear, continued)

Mefford Family Portrait – circa 1914

Stanley A. Mefford, Back Cover, 2008 – Tim Ostermeyer Photography, Studio O

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About the author:

Stan Mefford is a direct descendent of George Washington Mefford. He is a native of Auburn, Indiana, and now resides in Allen, Texas. Mr. Mefford holds a bachelor's degree from Indiana University and an MBA with a concentration in Project Management from the Keller Graduate School of Management.

George Washington Mefford (1816-1898) was a circuit-riding pioneer preacher for what was known as "The Christian Church", affiliated with the Christian Connection/Connexion movement, during the mid- to late-nineteenth century. George Washington Mefford was based near Levanna, Brown County, Ohio, just steps from the Ohio River. His travels took him through Illinois, Indiana, Kentucky, Ohio, and Missouri. He walked, traveled on steamships, and rode horses from pulpit-to-pulpit. He carried a large Bible. His ministry consisted of preaching in small churches, in small towns, up and down the banks of the Ohio River valley.

In order to understand the historical and theological environment surrounding the peoples of the Ohio River valley at the time, this book offers information about the Christian Connection/Connexion movement, The Stone-Campbell movement, and the Disciples of Ch... book contains George Washington Mefford ... from his personal journals, pictures, letters, ... documents that verify who he was and his co... the early pioneer Christian Church as families ... west across the United States into what was o... as the Northwest Territory.

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